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HOPE

LELAND FOSTER WOOD

*Treading on star dust,
Along a beam of light,
Hearts beating hotly,
Victory in sight.*

*Almost defeated,
But never giving o'er,
Raising our banners,
Fighting as before.*

*Rising from ashes,
And shaking off the dust,
Still going forward,
Holding to our trust.*

*Never despairing,
Although the march be slow,
Hearing life's drum-beat,
Onward must we go.*

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“IF PRESENT trends mean anything, in the future we may expect the school to give greater attention to the whole child—the physical, social, and spiritual phases of child growth, as well as the mental. Interest is no longer centered merely upon psychopathic and unfortunate types, but also upon the average and gifted youth. We may expect the school of the future to set as its goal the development of complete integrated personalities. Both the curriculum and method will be individualized far more than they are today, and differentiation will be the result of educational diagnosis in terms of individual capacity, interests, and probable future needs.”

JOHN K. NORTON.

LIMITATIONS OF SOME PSALMS*

EARLE BENNETT CROSS

ALL of the canonical psalms were written before the time of Jesus. If we are to suppose that Jesus gave nothing new to the spirit of worship, then we may conclude that the Hebrew psalter is adequate in full for the use of Christians. If, however, we take account of the new impulses and ideals which are basic in Christianity through the spirit of its founder, we must subject the Hebrew psalms to a careful scrutiny before we can feel assured that they are all adequate for use in modern Christian worship. There was certainly progress in religious thought between the time of David and the advent of Jesus. The changing temper of theology would find its way into the successive liturgical products during that same period. Yet we should hardly expect the liturgies and poems which antedate Jesus to measure up to the standards which have prevailed in the light of his presentations. Otherwise how may one explain the dominance which Jesus has secured over millions who now use his name as a sacred token. Let not any take offense at what we say. By the same standard we must criticise Christian hymns. The result is that many which are inconsonant with the present appreciation of the spirit of Jesus have been rendered obsolete under the ray of the critical searchlight. Many of the psalms also seem to have been outgrown.

The modern church hymnal contains selections for the use of the congregation in the service of worship. The editors of these liturgical readings have exercised their critical judgment in composing these "Responsive readings" as they are often called. This editorial labor spares the minister the effort, and relieves him of the onus, of criticising the psalms and making his own selections. Some churches still use the complete books of Psalms, however, and in such cases the minister does well to evaluate the material and have a carefully prepared list of the psalms which contain nothing which may be objectionable, archaic, or contrary to the highest tone of the Christian religion. Our own list contains the numbers of forty-three such psalms. There are others which in part are acceptable; but as liturgical leader of any group we could with confidence use any of these forty-three without material change. It is not the theological, the

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primitive, or the archaic alone which has guided our choice; but often it is the mere length of the psalm which makes its use dubious. Every minister or other liturgical director should make his own choice with care, so as to be prepared in any emergency to select a psalm for use. We wish in this article to raise certain questions for the guidance of his selection. It may be that there are many more of the psalms which could be included in such a list than the forty-three which we have chosen. Our list is, however, very nearly one-third of the Psalter. It is most significant indeed that of liturgical poems composed long before the advent of Jesus, nearly one-third can still find a place in Christian worship without modification. Consider the tremendous changes in customs, in spirit and temper of the times, the expanded horizons, the changes in geographical location, as well as the advances in theological thought! In spite of all this, after more than twenty-one centuries one-third of the Hebrew psalter is still usable without material alteration! Let us note some of the items which have weight against the use of the other two-thirds.

The limited idea of God in many of the psalms is a hindrance to their use in modern worship. The ancient Hebrew confined his God to Hebrew territory. In the course of time, especially under the expansive power of the dispersion, the Jews came to view their God as the sole deity of the universe. This coincides with the modern idea of God. The psalms which were shaped in the earlier periods of Hebrew life, however, still retain evidence of their origin. Beside the local nature of God, there is in the primitive concept a militaristic note which is of questionable worth in modern worship. The national deity had a peculiar relationship to, and prejudice for, the Hebrews. He fought for them against their enemies, and unless they were different from the rest of humanity, they thought that he would fight for them whether they were in the right morally or not.

It is to be hoped that we have outgrown such an idea of God. While we may still treasure the psalms which breathe this spirit of the primitive as historic relics, we raise a protest against their intrusion into the midst of the pacific and catholic sphere of modern Christian worship. They aid us to check up on the progress of religious ideal, for we ought to discover a higher tone in contemporary hymns than that which prevailed under the sway of more primitive days. We are, however, protesting on behalf of the casual worshiper. The use of such antiquated material brings confusion and bewilderment

into the mind of the uninitiated. The hardened worshiper, if we may use the term, "spiritualizes" the crudities, glossing over the bloody and cruel. The casual worshiper, on the other hand, is bewildered by them and gains a mistaken idea of the real objectives of Christian worship.

We question the worth for Christian worship of such psalms as express a spirit of vindictiveness. Christianity is meekness, gentleness, peace. Even the wicked should be regarded as objects of redemptive search. The spirit of Jesus spoke forgiveness even upon those who did him to death. As long as we retain in Christian worship material which breathes a spirit of aggression, self-assertion, and vengeance, we are contradicting our faith. We cannot hope thus to make our doctrine clear to the world. With such contradictory elements in our worship, we should not be surprised that the spread of Christianity is slow. We may well wonder that it propagates at all.

In its historical setting the sixty-eighth psalm is a worthy hymn. We are not proposing to eliminate it from the canon nor to eject it from the Bible. There will be those who may charge us with such intent. We have too deep a respect for the worth of such psalms as historical documents, however, to wish to hurl them into oblivion. We do, on the other hand, assert that such psalms as this have no place in the liturgy of the Christian church. The psalm is not without passages of beauty and worth such as the fourth and fifth verses. Even the sixth verse with its touch of the punitive nature of God is not beyond the pale.

Sing to God; hymn his name;
Exalt the Rider of the wastes;
In Jah rejoice; exult before Him.
A Father for orphans, Attorney for widows,
Is God in His holy dwelling.
God brings home lone strayers,
He frees the slave into affluence,
But rebels do dwell in dry wastes!

The opening lines of the psalm, however, betray a different cast altogether.

When God attacks, His foes do scatter.
They flee before Him, who hate Him.
Like driven smoke, swept off by the wind,
Like wax before fire dissolving,
Before God the wicked perish.
But the upright rejoice before God,
They are glad and exult with joy!

The reader falls into a very slough of bloody battle and barbaric exultation over slaughtered enemies in the lines which appear midway of the psalm (vs. 20-23).

Our God is a God of deliverance,
 Jah holds the passes from death!
 Yea, God cracks the skull of his foes,
 The hairy pate of persistent sinners.
 Says the Lord, 'I save from Bashan,
 I save from the depths of the sea,
 That your foot may bathe itself in blood,
 And the tongue of your dogs have a taste
 of the foe.'

Added to this vengeful spirit is the kaleidoscope of phrases in verses 11-14, which can with difficulty be made to produce a reasonable sequence of thought. It is thoroughly probable that here stands a group of musical notes for the singers, indicating the first lines of several tunes which might be used.¹ What value is there in such a list of tunes for the modern worshiper? The historical interest is considerable, but from the point of view of liturgics this section can contribute nothing.

The Lord gives the word:
 "The heralds a mighty host!"
 "Imperial hosts—they flee, they flee!"
 "Who rests at home sorts out the spoil!"
 "If ye lie midst the sheepfolds!"
 "The wings of a dove in silver sheen,
 Her pinions of shimmering gold!"
 "When the vulture hovers o'er kings,
 'Tis like the snow-fall on Zalmon!"

There remains some portion of this sixty-eighth psalm which could be used in modern worship provided the worshiper is not puzzled by the references to ancient Hebrew persons and events. Taken as a whole, however, it is doubtful if the average minister would of his own accord select it for use in his liturgical service. There are other psalms also from which portions must needs be excised, if they are to be used in Christian worship. In most cases, as in the instance of this sixty-eighth psalm, the material which is interspersed between the inappropriate sections is hardly of such exceptional value as to justify the effort of revision. It would seem the part of wisdom

¹ Cf. J. P. Peters, *The Psalms as Liturgies*, p. 256.

simply to preserve the psalm as a bit of historical liturgy, antiquated and superseded by a higher spirit. There are enough of the Hebrew hymns which are of sufficient worth, so that the relegation of the less worthy to the museum of antiquity will not rob the worshiper of any liturgical treasure.

There are strange and uncouth depictions of the deity in certain psalms which relegate them to the list of historical relics apart from the useful hymns. For example, that vigorous and imaginative poem, psalm sixty (repeated in psalm one hundred eight), pictures God coming up to the help of his people with all the verve and swagger of a top sergeant. The deity of this psalm is the "buddy" God. The scene is the trenches of an ancient Hebrew war. The situation is desperate, for the deity has not put in an appearance. It must be that he is for some reason out of sorts and angry with his people. In the mood of anguish and apprehension, the trembling hosts of the Hebrew God appeal to him to come to their aid.

O God, thou hast spurned us, crushed us!
Thou art angry! Pray, take us back!
Thou hast shaken and cleft the land!
It quivers! Pray, close the fissures!
Thou hast made thy folk see hardship!
We stagger from wine thou hast given!
Thou didst set up the flag for thy vassals,
But to have them routed by bowmen!
That thy own folk be delivered,
Let thy right arm save! Ah, heed us!

Then God does speak in his holiness:

I exult in the spoils of Shechem,
And the vale of Succoth I claim!
Mine is Gilead! Mine, Manasseh!
Ephraim's my helmet!
Judah, my truncheon!
Moab, my wash-pot!
On Edom I fling my boots!
O'er Philistia I shout triumphant!
Ah, but lead me to the trenches!
Show me this Edom!

Thou hast not spurned us, O God?
And wilt head thy hosts, O God?
Give us aid against the foe,
For human help is futile!
By God we can do mightily,
And he will stamp on our foes.

The latter part of this psalm (vs. 5-12 appears again in psalm one hundred eight, but with a different introduction borrowed from psalm fifty-seven (vs. 7-11). The patent lines of cleavage in the composite do not agree with the natural analysis of the thought. This should be a warning to all who too readily suppose that editors make their compilations in accord with the logic of sentences. We are persuaded that in psalm sixty we have the original form, from which modification was made at a later time. There is a vividness in the dramatic setting of this psalm, and all the flavor that a Kipling might pour into lines placed in the mouth of some British Tommy. While we say that we do not care to use it in Christian worship, we do not by any means regard it as one of the least of the psalms, judged by literary standards.

Other psalms in which there are strange, uncouth depictions of deity, or similar blemishes from the point of view of their use in Christian worship, are 18, 60, 82, and 108. The reader may gauge these for himself.

At the other extreme of this problem of fitness for use in Christian worship, we come across minute phrases, which vitiate, as the traditional flies spoil the ointment. In the twenty-fourth psalm, for example, the militant nature of the deity of whom the psalmist sings, can be lost sight of except for the presence of a little phrase of two words. Is it pedantic to raise the question of the fitness of this splendid and much used psalm on the ground of two words? If the leader of liturgics is conscientious about establishing an unequivocal attitude against war in the mind of his people, he can ill afford to neglect even this little phrase in public worship. The passage to which we refer is

Who is the King of glory?
The Lord strong and mighty,
The Lord mighty *in battle!*

Doubtless constant usage has softened for many of us the crude barbarism of "in battle." We "spiritualize" it. On the other hand, it appears far more objectionable than the hymn "Onward Christian soldiers," to which many are taking exception in these latter days. In this hymn the words themselves make clear that it is all a simile,

"Onward, Christian soldiers, marching as to war."

In the psalm it is either obscure metaphor, or as the historical student realizes, rank militant spirit akin to that in the sixty-eighth psalm.

It does not take much to vitiate the sweet savor of the gospel of good-will. Rather than to exclude the entire twenty-fourth psalm from the program of worship, it would seem to be reasonable to make an intentional change in the wording, and to print the psalm in our liturgical order with the objectionable line reading, "The Lord mighty to save."

Between the two extremes of those psalms which are quite militaristic throughout, and vindictive in spirit, and those in which the unchristian notes are minute and not particularly obtrusive, there is a considerable list of psalms which the Christian church would do well to preserve only in the ancient record as evidence of the pit whence we have been dug, and to refuse a place in the liturgies of worship.

Among the psalms which might be questioned on the ground of their attitude toward "enemies" and the "wicked," are 54, 55, 56, 58, 59, 64, 94, 101, 109, 140, 141, 149. To this list might be added 92 on account of verses 7-11, and possibly 112. We are not moved by a concept of God which pictures him as marked by a love which is incapable of punishing. In fact we rather incline to a belief in the wrath of God because we approve "righteous indignation" on occasion. Nevertheless, the sheer vindictiveness of these psalms does not ring true to the redemptive urge of Christianity. All men are the objects of a shepherd's search. If at last they must be whipped into line, such a spirit would better be couched in a saving phrase, which would indicate that they had once been the object of the loving solicitude of the deity.

There are psalms besides, which are full of lugubrious wailings, groanings of spirit, and a sense of defeat. These are scarcely calculated to promote that good cheer which permeated the spirit of the Master who said, "Let not your hearts be troubled. . . . Be of good cheer, I have overcome the world." Unless the psalm comes to a conclusion of expectant hope, the use of such hymns in Christian worship is questionable. Worship should lift the soul and leave the heart singing. The day of weebegone faces as a sign of piety is no more. We have heard of folks who "enjoyed poor health." Some love to harp upon their woes, and welter in spiritual afflictions. The Christian should be prompted, however, to walk in the joy of the Lord as one whose works God has accepted. As a rule the Psalms which are of this lugubrious tenor, do not find their way into arrangements

of scripture for liturgical purposes. It is only when the psalm-book as a whole is used by the congregation that some leader inadvertently, or by compulsion of the order of the day, plunges the assembly into a welter of complaint. We hardly need to argue for the elimination of these psalms from the calendar of Christian worship. Of such a nature are psalms 6, 12, 38, 41, 55, 69, 70, 88, 102, 123, 143. There may be times when some individual may find one or more of these psalms to be the very expression of his soul's condition, and may read it with the encouraging thought that he is not the first to find himself in anguish of soul. Yet even such an one would be better served by some lines from Paul or Jesus himself, pointing him away from the misery to the promises of a dawn in his dark skies.

Kindred with those psalms of complaint are such as portray a background of captivity, oppression, or black pessimism. Even though many of these do actually come to a glorious climax of redemption, they are better reserved for such times as reflect the same background. Even a figurative interpretation of such psalms will not serve to make them minister to the highest purposes of the hour of worship for a congregation most of whom are not in the condition of life to make the words apt on their lips. Of such a character are two psalms which are well-nigh identical, the fourteenth and the fifty-third. If there had to be duplication in the psalter, would that it had fallen outside such gloom. We cite the fourteenth psalm with minor revisions.

The cynic says to himself,
"There's no God!"
Corrupt, they go the limit!
Not one is moral!

The Lord looks down from heaven
Upon the sons of men
To see if there be a wise one,
Seeking God.

All have erred, are vicious,
Not one is moral,
Not a single one!

Have they no sense, the malefactors?
They eat their food, but say no grace.
They tremble in dire dismay;
But God is near good people.
They ridicule advice from the humble;
And the Lord abandons *them*.

[May Israel's help from Zion come!
When the Lord for his folk turns the tables,
Jacob shall exult, Israel rejoice!]

The gleam of hope with which the psalm concludes is but a vague future and may not belong to the original psalm at all. There is only a faint tinge of that spirit which put to shame persecutors as they thrust Christians to the lions. The Christian is never in doubt of the light eternal shining in the midst.

Yet another type of psalm must be included in the list of such as are of dubious value in Christian worship,—the archaic and antiquated. Many of the psalms are specifically related to Zion and Jerusalem. The hardened worshiper, if we may again be pardoned the term, takes these allusions as the local driver skips holes in the road; but the casual visitor in the church is sadly jounced around in his effort to follow the trend of the worship. The casual visitor is the very man whom we should have in mind in building the program of worship, for he is kindred with the child growing up in the midst. Both need to be encouraged and aided in appreciation of the intent of worship. A psalm like the eighty-fourth hinders rather than helps devotion with its reference to the towers and bulwarks of Zion and the valley of Baca.²

The historical student, however, finds here a hymn of fascinating interest, especially if he listens to the hints of an interpreter like Dr. J. P. Peters, who finds the psalm to be a processional hymn for use within Jerusalem city.

(Chanted in the "Upper City," looking across to the temple)

How beloved is thy abode,
O God of hosts!
My soul longs, yes, pines away
For the halls of the Lord.
Mind and body shout aloud
To the living God.
E'en the bird finds herself a home,
The swallow, a nest,
Where she lays her birdlings—thy altars,
O Lord of hosts,
My King and my God!
Ah, their blessings who dwell in thy house,
Praising thee ever!

INTERLUDE

² Other archaic psalms: 48, 76, 83, 87, 99, 110, 114, 120, 129, 132, 133, 135, 150.

(Chanted on the way to the temple)

Ah, his blessings whose strength comes from Thee!
 In his mind are the causeways!
 They pass o'er the vale of balsams!
 They drink of the spring,
 Of the pools which the rain has filled.
 They mount from rampart to rampart;
 They appear before God in Zion.
 "O Lord, the God of hosts,
 Hear our prayer;
 Give ear, O God of Jacob!"

INTERLUDE

(Chanted in the temple)

Behold our shield, O God!
 Look with favor upon thy king!
 For a day in thy halls is beyond
 A thousand at home!
 To bow on the threshold of God's house
 I prefer to the tents of sin!
 For God the Lord is a sun and shield!
 Lo, the Lord gives honor and glory!
 He withholds no goods from the good!
 O Lord of hosts,
 How blest the man, trusting in thee!

In some respects it is more natural to conceive of this psalm as a dramatic hymn depicting an imaginary procession following the causeway from the upper city to the temple by way of the southern ramparts rather than as a processional for actual use in the passage of a religious cortège. However that may be, the psalm is largely of worth for historical associations. In services where there is fitness in delivering a prefatory address on the situation for which the psalm was originally written, there might still be a place for this hymn. It is one of the best of the Hebrew compositions. Because of its specific topographical association with Jerusalem, however, it is of dubious worth in worship anywhere else.

The king has a part in this eighty-fourth psalm. This is another feature which lends strangeness to the use of it in a democracy like the United States. Other psalms which contain reference to kings, or lines for the king to recite in person, are liable to be discarded by those who seek to make the worship of their church apt and fitting.

Even in countries where kings still hold sway, the expressions in some of the psalms would hardly be pleasing to Christian monarchs. Most unfitting would be the ascriptions of divine character to the ruling king. As an example we cite the interesting nuptial hymn for a royal pair (Psalm 45). We recognize that this psalm has been spiritualized into a hymn celebrating the marriage between the Lamb and his bride, the Church. It is to be hoped, however, that we have passed beyond such misuse of the psalter in our day. The king to whom reference is made and his bride were mortals, regnant in some ancient time. More probably this was a standard wedding hymn of the temple choir-book for use whenever occasion required and for whatever regal marriage might be in celebration. We cite but the few verses which include the ascription of divinity to the king.

‘More handsome than any mortal,
Thy lips dispense favor.
On thee rests th’ eternal blessing of God!
Gird to thy side thy sword, Majesty!
Thy fame and thy glory ne’er wane!
Ride forth in the cause of truth,
For the humble and good!
Let thy right hand hurl forth terrors;
Thy arrows are sharp, Majesty,
For the heart of royalty’s foes!
Before thee nations fall!
Thy throne is for ever and aye, Divinity!
A righteous sceptre sways thy realm!
Thou lovest the right and hatest evil,
Therefore God, thy God, anoints thee
With the oil of bliss surpassing thy peers!’³

To expunge the last few lines may obviate the ascription of deity to a Hebrew king; but we see no reason for supposing the Hebrews to have been any less ready than other peoples of old to credit the divinity of their rulers. We may deplore such an estimate of mortality though it be royal. It is more distressing to read interpreters trying to apply the human ascriptions of such a psalm as this to the deity. Conceiving it to be a hymn for a regal wedding, we leave it in the files of historical interest but keep it out of modern liturgical forms. The obvious reference to kings in psalms twenty-one and seventy-two render them also of dubious worth in worship in the United States.

³ Ps. 45: 2-7.

The form of some psalms and the literary inadequacy of others lay them open to the charge of failure to measure up to the standards which should prevail in Christian worship. Notable among such are those which are composite and have suffered at the hands of poor workmen. Not all the composite psalms are unworthy; but where there is an obvious incoherence and lack of unity, we question their use. The following psalms might be cited for consideration, 27, 62, 63, 144. Portions of these psalms may be worthy, but in most cases the thought has adequate, and possibly better, expression in other psalms which are not open to criticism. It would be superfluous labor to try to rearrange these psalms in view of the fact that the ideas and concepts of worship which would result are not novel or particularly unique. An exception might be made in the case of the last stanza of psalm one hundred and forty-four. This stanza has no apparent bearing upon the thought set forth in the preceding eleven verses, yet in itself it is a charming picture of ancient Hebrew life and a worthy portrayal of the beneficence of God.

Our sons like plants in a garden growing,
Our girls like statues carved, a temple adorning;

Our barns full of produce of this sort and that;
Our flocks in the open, increasing by thousands;

Our families thriving—no rift, nor feud;
No cry of distress in our streets!

Happy the folk in such a case!
Happy the folk whose God is the Lord!

Many of the psalms are too long for use in public worship. The director of worship must needs abbreviate such, or use them in sections. Of this type there are many which are not of sufficient import to warrant their conversion into useful form, since other psalms convey the same ideas adequately. We cite for consideration psalms 40, 69, 71, 104, 105, 106, 119, 136. Certain sections of the one hundred nineteenth psalm might be of use, but there is a monotony about it even in abbreviated passages. The author purposely rings the changes on the synonyms of "law," being bound to introduce one such into every couplet. This mars the general effect quite apart from the question of the worth of isolated couplets like

Thy word is a lamp for my path
And light upon my way.

Wherewith shall a youth amend his ways?
By watchfulness according to thy word.

Of other psalms the portions worthy of use are so short as to render them practically invalid for liturgical purposes. At this point it is well to note a considerable list of psalms which may well be used in Christian worship after the judicious excision of portions. The portions of doubtful value we indicate in parenthesis after the enumeration of the psalm. 2 (5, 6, 9); 5 (9, 10); 16 (1-5); 20 (2, 3); 22 (1-21); 28 (4, 5); 29 (textual revisions); 36 (1-4); 40 (12-17); 47 (archaisms); 51 (18, 19); 62 (3, 4, 9); 63 (9-11); 92 (7-11); 95 (7c-11); 139 (19-22); 148 (14).

There are, furthermore, a few psalms which betray a narrowness of tone which renders them dubious. It is doubtful if these are ever used except through inadvertence on the part of the leader of worship. The forty-ninth psalm, for example, is an outburst against wealth and learning. Wealth and learning may be perverted or misused; but there is little gained by tirades against them in the liturgy. We may be pardoned for stepping into the field of the New Testament for a moment to comment on the sad result of "spiritualization" as a process in the use of scripture whether in song or in reading. In any church or cathedral one may sit on the eve of Christmas and observe for himself worshipers who drove up in limousines and bear all the tokens of great wealth, impervious to the insulting choir as it sings

The hungry he hath filled with good things
And the rich he hath sent empty away.⁴

Wealth is not a sign of sin, although some ancient Hebrews so marked it. Most of the later Hebrews looked upon wealth as a sign of virtue. The sentiment embodied in the "Magnificat" must be classified as Christian. Yet we do so heartily welcome the rich man in our midst that it ill befits us to berate him in our anthems simply on the ground of his wealth.

When we seek to apply the tests of fitness for use in Christian worship to Hebrew hymns, we discover a long list of psalms which we might call "border-line" items. These might seem to be admissible

⁴ Luke 1:53.

to some, while to others they would be at least negligible in value. The decision is after all rather personal, and the considerations which have weight in the decision are not by any means final, or absolute. We cite here the following "border-line" psalms: 31, 81, 84, 89, 90, 95, 104, 105, 106, 113, 118, 124, 125, 126, 127, 128, 131, 134, 137, 138, 142, 144.

Very nearly one-half of the psalms in the book are useful for Christian worship in whole or in part. This proportion is surprising when one considers that they are the compositions of men who lived long before the Christian era. The wonder grows as one studies such psalms as may be admitted without debate to a place in Christian worship, and discovers their simplicity of faith, and loftiness of liturgical vigor. Many a psalm is of exquisite form for the expression of the spirit which it bears. How greatly are we indebted to the Hebrew hymnists! The close student of their work takes up the old book with a peculiar reverence in spite of its shortcomings, and fingers its pages with deep appreciation of the closeness of kinship between Christian and Hebrew. God have mercy on us that we have allowed the spirit of bitter strife to mar what is truly a kinship!

AMERICAN BAPTISTS AND EDUCATION

CONRAD HENRY MOEHLMAN

Two attitudes toward education have characterized the history of Christianity. Education has always been under suspicion in Christian circles. It has also always been endorsed by some Christians. The Bible could be quoted for each interpretation. If the revelation of God is concealed from the wise, why should the Christian favor education? But if Moses under the old covenant was educated in all the wisdom of the Egyptians, could Christians under the new covenant afford to neglect the study of the Latin and the Greek classics?

In 1636, New England Puritanism founded Harvard and affirmed its everlasting faith in an educated ministry. "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship and settled civil-government: One of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust." In 1670, Sir William Berkeley, governor of Virginia, wrote: "I thank God there are no schools nor printing, and I hope we shall not have them these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them, and libels against the best government. God keep us from both."

Sometimes the quarrel has been over the kind of education. What one group regards as an absolute minimum of education, another scorns as unworthy of attention. In 1744, Virginia offered to educate six Indians at William and Mary College. The kindhearted Anglicans hardly anticipated this reply to the invitation: "Several of our young people were formerly brought up at the Colleges of the Northern Provinces; they were instructed in all your Sciences; but when they came back to us, they were bad Runners, ignorant of every means of living in the Woods, unable to bear either Cold or Hunger, knew neither how to build a Cabin, take a Deer, or kill an Enemy, spoke our language imperfectly, were therefore neither fit for Hunters, Warriors, or Counsellors; they were totally good for nothing. We are, however, not the less obliged by your kind Offer, though we de-

cline accepting it; and to show our grateful Sense of it, if the Gentlemen of Virginia will send us a Dozen of their Sons, we will take great care of their Education, instruct them in all we know, and make Men of them.”¹

Among eighteenth century Presbyterians, it came to a schism over the question whether candidates for the ministry should attend New England colleges, Cambridge, and Oxford or receive their preparation at Log College near Philadelphia. Thus an itinerant preacher of western Pennsylvania was accosted with “I want you to know, Sir, that I have made a promise to kick out of my house every man that comes in it that has graduated at Washington and Jefferson College and has studied theology at the Western Seminary.” This feeling of the frontiersman against the educated Presbyterians is well illustrated by the reply of a woman to a circuit rider who had inquired whether there were any Presbyterians in her part of the mountains. She looked up at the rafters and said: “Oh I dunno; John’s got the skin of a lot of varmint up in the loft.”²

The Baptist ancestry is not conspicuous for emphasis upon education. In 1641, English Baptists were referred to as “cobblers, tinkers, peddlars, weavers, sow-gelders, chymney-sweepers.”³ A rather candid old lady thus described his brethren to Benedict, the Baptist historian, “Your society are much more like other folks now than they were when I was young. Then there was a company of them in the back part of our town, and an outlandish set of people they certainly were. You yourself would say so if you had seen them. As it was told to me, you could hardly find one among them but was deformed in some way or other. Some of them were hare-lipped, others were bleareyed, or humpbacked, or bow-legged, or clump-footed; hardly any of them looked like other people. But they were all strong for plunging and let their poor ignorant children run wild, and never had the seal of the covenant put on them.”⁴ The general verdict upon the early American Baptists is well summarized by Gewehr: “Their preachers were without learning or patronage, generally very poor, plain in their dress, unrefined in their manners, awkward in their address. . . . The cropped heads of the Baptist

¹ Franklin, Remarks Concerning the Savages of North America, quoted pp. 301f of Magoffin, Magic Spades.

² Hulbert, Frontiers, pp. 62f.

³ Whitley, A Baptist Bibliography, I, p. 10.

⁴ Benedict, Fifty Years among the Baptists, pp. 93f.

men, the plain dress of their women, their 'odd tones' and 'disgusting whoops' excited at first ridicule and contempt, and then resentment that such people should want a hearing along with the gentle folk."⁵

You recall how the Bishop of London described the Pilgrims: "Instructed by guides fit for them, cobblers, tailors, felt-makers and such-like trash." And Professor Beard refers to them as "petty-farmers, laborers and artisans, rather than gentlemen, yeomen and merchants with pounds to risk in importing servants and slaves." The fact is that from 1607 to 1890 there was a frontier in the United States, and the folks back home always despised those a few miles away. When Hooker moved to Connecticut, he had to defend his group against the aspersions of Boston. And it is alleged that the captain of a Yale foot-ball team recently telegraphed two rivals, "May the *best* team win," but the Harvard captain corrected this to, "May the *better* team win."

In 1790, out of 1132 Baptist ministers, only 27 had degrees; over 97 percent were without degrees; 20 had an A.M., 3 had an A.B., 4 had a D.D. Boston and vicinity accounted for 10 of these degrees. In eight of the fourteen states, no Baptist minister had a degree of any kind. Two-thirds of the entire Baptist denomination was at that time located in the southern states. In that entire section there was but one Baptist minister with the semblance of a degree. Only one of the over 200 educational institutions listed as Baptist at the present time dates from before 1790. As late as 1819, there were only "three liberally educated Baptist ministers west of the Hudson River."⁶

Because of this slow start and also the character of the later constituency as well, American Baptists on the whole are still educationally outdistanced by some of their denominational competitors. In 1926, out of 35,427 Baptist ministers, only 5,010 or 14.1 per cent could boast both college and seminary training, whereas 17.2 per cent of the Disciples, 17.8 percent of the Methodists, 51.2 percent of the Congregationalist, 61.4 percent of the Protestant Episcopal, 69 percent of the Presbyterian, and 81.8 percent of the Lutheran ministry had been thus trained. Among the Northern Baptists, the ratio of educated ministers was somewhat better, since 35.2 percent of their ministers had received both college and seminary training. But recall that in 1926, 31 percent of Northern Baptist ministers, 64.8 percent of South-

⁵ Gewehr, *The Great Awakening in Virginia*, p. 253.

⁶ Eaton's historical discourse, Madison University, p. 25.

ern Baptist ministers, and 79 percent of Negro Baptist ministers were neither college nor seminary graduates.⁷

The Baptist achievement in education is considerable. Over 200 educational institutions of all types, training schools, academies, colleges, and seminaries, are listed in the latest edition of the American Baptist Year Book.⁸ Including the University of Chicago and the University of Rochester, it reports property holdings at \$130,884,000 and endowment at \$155,378,492 and volumes in libraries at 3,414,850.⁹ Of these institutions, 9 were founded before 1825; 25 between 1826 and 1850, 39 between 1851 and 1875; 70 between 1876 and 1900; 74 between 1901 and 1925; 3 since 1926.

Three phases of the relation of American Baptists to education deserve special attention: the Baptist argument against education; the Baptist argument for education; the Baptists and ministerial education.

I

The American Baptist Argument against Education

As late as 1807, a leading Baptist minister pointed out that "the Baptists, as a society, have never considered the higher branches of learning as essential to the gospel ministry, and there is no doubt but the sentiment is perfectly correct." Baptists branded Baptist schools "as smut factories, and even advised in unholy sarcasm, Reverend Dr. Howard Malcom to put a sign over his college (Lewisburg) 'God, Malcom & Co., Priest Factory.'"¹⁰

There were at least these principal reasons for this Baptist opposition to education in general and to an educated ministry in particular. *The economic and social level of eighteenth century Baptists favored illiteracy.* The Baptists were "of the meanest of the people." The uneducated masses among whom they labored were in need of conversion not of education. An effective ministry must be near enough to its constituency to sympathize with it. A Hebrew scholar in a Baptist pulpit in mid-eighteenth century would have been an anachronism. Baptist preachers were proud of their illiteracy. Suggestions of education were resented as reflections upon their ability to preach.

⁷ Fry, C. L., *The United States Looks at Its Churches*, p. 152.

⁸ 1930, p. 162ff.

⁹ But the property of these two universities comes to \$44,943,300 and the endowment to \$78,569,772.

¹⁰ F. G. Lewis, *Sketch of History of Baptist Education in Pennsylvania*, pp. 19ff, 31.

They learned their psychology in the university of hard knocks. The American Baptists date from about 1639. Brown was not founded until 1765 and became of significance only after the completion of the Revolutionary War.

The small size and the distribution of the Baptist denomination form another element in the Baptist attitude toward education. They were so few in number in Virginia in 1759 as to be omitted from calculations. Widely scattered upon the advancing frontier, it was often a question not of an educated or uneducated ministry but of any ministry at all. Later "under the influence of the New Lights, the spread of the denomination was too rapid to allow any sort of educational standard for the ministry. Those who were converted under the highly emotional appeal of the Separate Baptist evangelists shared so fully in the enthusiasm of these preachers that they could wait for no preparation. . . . It is needless to say that under such circumstances emotional excitement was often mistaken by ministers and people for spiritual quickening."¹¹

The Baptists of Virginia were in conflict with the establishment. They despised the rank and file of the Anglican ministry. "Immorality, card playing, drunkenness, profanity, avariciousness, quarrelsomeness were common enough among the eighteenth century parsons to bring almost the entire body into disrepute . . . many 'had never, or seldom, been at church since they were baptized.' . . . A writer in the Virginia Gazette in 1774 enumerated eight particulars in which the clergy fell short of their duties and concluded that every good person 'who reads his bible, and inquires into the laws of the church' must become an adversary of the clergy."¹² Held in contempt and persecuted by the establishment, the Baptists naturally reacted against its method of preparing men for the ministry and railed against education. They shouted that education was responsible for immorality, unsteadfastness, Arianism, Socinianism, Deism and other heresies and violently resented its imposition upon them.

Moreover, the humble and vociferous Baptist exhorters were gathering a rich harvest of souls. They were very successful as evangelists and rather proud of their accomplishments. Within three decades the Baptists in Virginia increased from a few hundred to over twenty thousand. Why were they winning more to God than the clergy of

¹¹ Newman, *A History of Baptist Churches in the U. S.*, 379 ff.

¹² Gewehr, *Great Awakening in Virginia*, p. 36f.

the established church? Evidently the call of God and experience of religion were more important than human learning. "A being born again by the power of the Spirit of God, and a receiving special gifts from him for the ministry is the only way that he has revealed, for any to come into the church, and into the work of preaching the gospel as they ought, let their education be what it may."¹³ Education was just man's patchwork. Spiritual ideas cannot be acquired by any person "though acquainted with all the different languages in use in the world, and though they understood all the arts and sciences taught by man."

Another reason why the Baptist group opposed an educated ministry was its biblical literalism. Where did the Bible authorize colleges and theological seminaries? Organized training of men for the work of God was only a modern innovation. The primitive Baptists decades later contended: "We view theological schools unwarranted in the word of God and dangerous to religious liberty. And wherever they have been organized, whether Jewish, Pagan, Heathen, Roman Catholic or Christian, they have been a source of persecution and bloodshed in the church of Christ."¹⁴

And when the denomination began to coalesce and *some manner of organization was necessary to promote the larger undertakings*, the opponents of education had an additional reason for backing up further into their original position.¹⁵

Moreover, *conservative Baptists were anti-mission.* But educated men were fostering the cause of missions. This, they claimed, was leading to further centralization of authority and to a Baptist aristocracy and to a paid ministry and to silly attempts to do the work of God. Any called by God would be saved without the intervention of man. Alexander Campbell himself said: "Their churches (referring to apostolic Christians) were not fractured into missionary societies; nor did they dream of organizing such. . . . They knew nothing of the hobbies of modern times. In their church capacity alone they moved. . . . They viewed the church of Jesus Christ as the scheme of salvation to ameliorate the world. As members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dared not transfer to a missionary

¹³ Backus, *A History of New England (Baptists)*, 1871, II., p. 407.

¹⁴ Riley, *Baptists in the Southern States East of the Mississippi*, p. 170.

¹⁵ Sweet, *Religion on the American Frontier*, I., p. 72.

society a cent or a prayer lest in so doing they should rob the Church of its glory and exalt the inventions of men above the wisdom of God." ¹⁶

Further, *the controversy within the Presbyterian denomination between Old Side and New Side* had issued in schism. Some of the Separates affiliated with the Baptists and added momentum to the existing feeling against education by harping upon their criticism of the Presbyterian ideal that the servants of God must be equipped with a classical education.

Some graduates of colleges and later of seminaries were putting on airs. The self-consciousness, pride, pedantry, and affectation of some educated ministers added fuel to the flames. Commencement programs were often a red flag before the onlooking ignorant. At the commencement at Hamilton in 1821, thirteen English orations, one Greek oration and one Latin oration were delivered. With only three liberally educated Baptist ministers west of the Hudson and these upon the faculty, the audience must have relished this Latin and Greek dessert. The experiment does not seem to have been repeated.

Finally, *jealousy and fear on the part of the less educated ministers* may be mentioned as a reason for their bitter attacks upon schools. Men like Daniel Parker might publicly revile "ministerial education as consisting of the manufacture of graceless and lazy young men into preachers." But they were well aware that this was not the actual motive for their attitude. As one critic of the trained missionaries put it, "You know the big trees in the woods overshadow the little ones; and these missionaries will be all great men, and the people will all go to hear them preach, and we shall be all put down. That's the objection." ¹⁷

II

The American Baptist Argument for Education

In the neighborhood of 1790 a very noticeable change in the Baptist attitude toward education makes its appearance. Their numbers have increased. They had played a significant rôle in the adoption of the First Amendment to the Constitution of the United States. They discerned that the emotional emphasis could be over-played. They began to compensate their preachers on the ground that "they who

¹⁶ United States Census, Religious Bodies, 1926, II., p. 398.

¹⁷ Sweet, as before.

preach the gospel shall live by the gospel." They took the criticisms of their competitors more seriously. They reversed themselves in the matter of a trained ministry. In 1789, the Charleston Association recommended that funds be raised "in order to assist pious young men in their studies for the ministry" and in the following year urged the preaching of an "annual charity sermon with collection," a portion of which was to be devoted to the assistance of pious young men fitting themselves for the work of the ministry. In 1791, the Warren Association established a "charitable fund for the purpose of assisting such young men of the Baptist denomination as may appear to be suitably qualified for the ministry with a collegiate education at Brown."¹⁸ And as early as 1789 a seminary of learning for Virginia Baptists was proposed. For then "our brethren of other denominations around us could no longer curse us for not knowing the Law, or discard and Reprobate a great deal of our Teaching for not knowing our Mother tongue, much less the original languages."¹⁹

One reason, then, for the change of attitude on the part of Baptists toward education was *their economic and social rise*. More influential and wealthy persons were joining. Farmers owning slaves and estates ranging from a few to thousands of acres had turned Baptist. In 1814 the Massachusetts Baptist Missionary Society lamented, "Is it not a matter of serious regret that a denomination so numerous as ours has made no adequate provision for the education of candidates for the gospel ministry?"²⁰ Ignorance was now keenly felt, and leading Baptists proceeded to do something about it.²¹

The new nation was expanding rapidly. The frontier was advancing westward. Villages were becoming towns and towns, cities. General education was making progress. *The difference in educational level between town and rural region was increasing.* Some of the great preachers of that time were refusing calls to city pastorates lest the deficiency in their training be exposed. A Detroit pastor wrote, "There is in the territory, the population of which is increasing with unparalleled rapidity, an awful destitution of a preached gospel. . . .

¹⁸ The Baptist Register I, pp. 101, 292.

¹⁹ Gewehr, *The Great Awakening in Virginia*, p. 256.

²⁰ Mode, *Source Book and Bibliographical Guide for American Church History*, p. 381.

²¹ Rippon's, *The Baptist Annual Register*, 1793, p. II., "the many have been chargeable with such a neglect of their Church History as will be for a lamentation amongst the wisest and best men in our posterity, through all their generations to the very end of time."

We require *reputable* ministers; for the population of this territory are *unusually intelligent and shrewd, and will not be satisfied with inferior teaching.*"²² The new American environment was making demands upon the Baptist constituency which could no longer be ignored.

The influence of English Baptists counted heavily for education in the United States. They had gotten under way earlier. Knowles and Simpson were training preachers in 1661. In 1675, a plan for an orderly standing ministry was presented. In 1679, Bristol was founded. A year later a Hebrew grammar written by a Baptist saw publication. In 1704, thirteen Baptist churches in England devoted themselves to the education of "pious young men." In 1717, proposals for raising an educational fund were offered. Five years later, an English Baptist established four scholarships, each of ten pounds per annum, at Harvard for the training of Baptist "pious young students devoted to the work of the ministry." In 1752, the London Baptist Educational Society was formed. Through sermons and correspondence with American Baptists, the English Baptists promoted the ideal of an adequately trained ministry.

Also from the beginning *men of exceptional ability and training were to be found in American Baptist pulpits.* Gifted preachers tutored young gentlemen preparing for the gospel ministry. The Reverend Joseph Bellamy trained a succession of candidates. Midway through the eighteenth century Philadelphia Baptists raised four hundred pounds for the literary instruction of young Baptist preachers. Manning of Brown in 1788 was urging a seminary for the South. Baptist preachers like Isaac Backus, Andrew Broaddus, Richard Furman, John Gano, Henry Holcomb, John Leland, Jesse Mercer, John Peck, Robert Baylor Semple, and John Williams merit investigation even today.

Nothing teaches like experience. Ignorance soon exacts heavy penalties. Enthusiasm alone will not atone for transgression of the laws of growth. Ill-trained men were sometimes also unworthy men. *The wild conclusions and practices of naive Baptists required correction and discipline which their ministers could not administer.* Consult the index of Sweet's volume concerning Baptists upon the frontier to ascertain how numerous their ethical aberrations were. This looks like an anticipation of some twentieth century suggestions: "If a saint

²² Allen's Baptist Register, 1836, p. 285.

finds that he or she has not been married to the person that was made for them, they are not held by legal bonds from a right now to take their true mate, if they see who it is." ²³ The delusions of the saints could not be resolved by ignorant pastors.

The loose-jointed Baptist democracies enjoyed their local independence too well. Freedom was sometimes identical with anarchy. Fellowship with other churches was neglected. *All the other denominations were perfecting their organization. The Baptists had to follow even if from afar.* Home and foreign missionary societies were forming. Tracts, sermons, histories must be published. Associations were followed by state conventions. All this reacted in favor of a trained leadership. An efficient ministry became an imperative need. The denomination could maintain its stride only by developing more educated preachers.

Moreover, the rank and file of the denomination were receiving at least primary education. Some were moving on to academy and college. They brought back new ideas. The age was advancing in intelligence. The progress of general knowledge was accompanied by skeptical undercurrents and the "sophistications of plausible ignorance." ²⁴ The individual Baptist must be prepared to meet the new questions and problems. Advanced thinking was finding its way into Baptist homes. Baptist laymen must increase their knowledge of the Bible and of Christian philosophy and apologetics. The illiterate minister now became a social and intellectual misfit. Constructive sermons, not emotional raving, and intelligent pastoral endeavor were needed to promote the spiritual welfare of the new laity. *More educated ministers had to be produced if the Baptists desired to keep pace with the culture of their constituency.*

III

The American Baptists and Ministerial Education

In the British colonies in North America, theological education was a phase of college training. The American theological seminary as an independent professional school dates from the close of the eighteenth century. In 1784 the Theological Seminary of the Reformed Church of America came into existence. It was finally located in New Brunswick in 1810. It has the honor of being the "first distinctively theo-

²³ Backus, *Baptists of New England*, II., p. 88.

²⁴ Baptist Manual 1852, p. 82.

logical institution organized in America." The Roman Catholic Seminary of St. Mary was organized in Baltimore in 1791. During the first quarter of the nineteenth century eighteen seminaries representing eleven denominations were established. In 1817 the Baptist Theological Seminary of New York City was incorporated by an act of the New York Legislature for the "purpose of educating pious young men to the gospel ministry." It later amalgamated with the school at Hamilton. Its annual report of 1822 lists half a dozen similar Baptist institutions in other parts of the United States and concludes with these words "throughout our country the strong conviction is felt that a well-instructed ministry is of the utmost importance to the prosperity and good order of the churches. The voice of God seems to be now addressing our church and saying, Arise, shine for thy light is come, and the glory of our Lord is risen upon thee. Isa. ch. 60."

The principle of the separation of church and state necessitated the banishment of the theological seminary from the campus of the state university. The independent theological seminary offered more extensive and thorough professional training. It adopted its course of studies to the needs of the many men looking forward to the Christian ministry but unable to attend college or university. It tended to become more practical in its approach to the problems of the ministry. But it also opened a chasm between the college professor and the seminary professor, between the college student and the student for the Christian ministry. It seemed to support denominational narrowness and promoted sectarian controversy. Its highly specialized courses prevented the layman from attending and remaining in touch with the newer theological points of view.

The seriousness of this isolation may be illustrated by what occurred at Hamilton. In 1818, Hamilton received its first student. It was 1839, and after prolonged controversy, ere Hamilton permitted students not having the ministry in view to enter. And it penalized the non-ministerial student by insisting that he pay his bills in advance, be deprived of the special privileges accorded theological students, that his tuition and laboratory fees be diverted to the support of the ministerial students, that the number of secular students always remain below the number of sacred students, that the curriculum never be altered in favor of the non-ministerial student, and that the ac-

commodations and conveniences of ministerial students be not abridged or infringed upon because of the presence of the secular student.²⁵

Or consider the declaration which professors in Andover Seminary had to subscribe not merely affirming agreement with the orthodoxy of the Westminster Confession of Faith but vowing opposition "not only to Atheists and Infidels, but to Jews, Mohammedans, Arians, Pelagians, Antinomians, Arminians, Socinians, Unitarians, and Universalists, and to all other heresies and errors, ancient or modern, which may be opposed to the Gospel of Christ, or hazardous to the souls of men." And professors on the associate foundation were obliged to add "Papists" and "Sabellians" to the list of enemies. This declaration had to be repeated before the trustees every five years and any professor could at any time be removed from office upon his failure to satisfy the inquisition of his perfect orthodoxy.²⁶

Fortunately the process of isolating the theological seminary from college and university was not completed. For Puritan New England intervened. In 1816, Harvard University and in 1822, Yale University established divinity schools in close connection with the universities. And in 1891 the Baptists participated in this movement against segregation when the University of Chicago established its Divinity School. Two years later the seminary at Hamilton became an organic part of Colgate University.

In 1836, Union Theological Seminary was founded in the interest of toleration: "It is the design of the founders to provide a theological seminary in the midst of the greatest and most growing community in America, around which all men of moderate views and feelings, who desire to live free from party strife, and to stand aloof from all extremes of doctrinal speculation, practical radicalism, and ecclesiastical domination, may cordially and affectionately rally."

Gradually, "Bible Institutes" and theological seminaries have again sought contact with college and university so that at the present time there are several interdenominational seminaries, a number of non-sectarian seminaries, and numerous denominational seminaries in close affiliation with both college and university. Mutual sympathy and respect are on the increase. The cultural significance of religion in general and of Christianity in particular is generally admitted. The

²⁵ The First Half Century of Madison University, 1872, pp. 50f.

²⁶ Mode, as before, p. 369.

Christian theologian also desires to take into consideration all the data of science.

It was in 1817 that Daniel Haskell of Hamilton and Nathaniel Kendrick of Eaton organized the Baptist Education Society of the State of New York, which fostered the Hamilton Literary and Theological Institute, later to become the Colgate Theological Seminary. It was 1850 when the New York Baptist Union for Ministerial Education was organized to maintain the Rochester Theological Seminary.²⁷ In 1926, a Survey Committee, meeting in New York City, recommended to Colgate and Rochester Seminaries the consideration of some form of unification of their theological work. During May and June, the Boards of the two Education Societies approved the proposal to consolidate. On March 30, 1927, an act authorizing the merger and consolidation of the New York Baptist Union for Ministerial Education and the Baptist Education Society of the State of New York, was signed by the governor. On the following June 13, came the vacating, by the Supreme Court of New York, of the injunction granted in 1850, preventing the removal of the theological seminary at Hamilton to any other location. On July 26, 1928, the organization meeting of the new corporation was held and the contract of consolidation was approved. The next day the purchase of the beautiful site near Highland Park as campus of the new school was negotiated. On July 31, the faculty of the Colgate-Rochester Divinity School met to organize. On September 24, a public and formal gathering marked the beginning of the first academic year of the Colgate-Rochester Divinity School. On November 7, announcement was made of the extraordinary Rockefeller "five to one" gift. Early in 1929 a successful financial campaign was conducted. This afternoon we shall stand on the new and beautiful site and survey the magnificent structures nearing completion.²⁸ A year hence numerous students for the Christian ministry will be pursuing courses of study in the new buildings on the new campus and the Baptists of New York and of the nation will proclaim anew the importance of an educated ministry. Between 1819 and 1930, the combined seminaries trained about 4000 for the work of the Christian ministry at home and abroad.

²⁷ On the underlying reason for the removal to Rochester, see *First Half Century of Madison University*, pp. 58ff.

²⁸ Address delivered before the New York State Baptist Convention, October 22, 1931.

Since the founding of the seminary at Hamilton, 18 theological seminaries have been established and maintained among the Baptists of the United States; 14 in the North and 4 in the South, two of the latter by negro Baptists.

A recent survey of theological seminaries in the United States and Canada indicated that fifty-four percent of theological students migrate from their home state. Every theological classroom contains at least a dozen different attitudes, and the work proceeds upon that basis. The average theological seminary is a cross-section of the world, is a great melting pot where East meets West and South meets North; where Europe and Asia touch America. It is a perfect illustration of how our world has become a neighborhood. Magellan's ships sailed around the world in 1,083 days. The Graf Zeppelin made the trip in 21 days, 7 hours, 34 minutes; Gatty and Post, in 8 days, 15 hours, 51 minutes. But in theological seminaries the distant East rubs shoulders with Boston, Chicago and Atlanta. Sectarianism and sectionalism surrender unconditionally in such an atmosphere.

This survey also noticed a considerable departure on the part of theological students from the type of Christianity in which they were born. For example, that 42 percent of Northern Baptist ministerial students are not of the same denomination as their fathers, is both hopeful and very ominous. It demonstrates some degree of independence and of personal conviction and of interdenominationalism and of terrific conservatism. Converts to any denomination always make some contribution and do some damage. Think of Newman, Hecker, Tyrrell in the Roman Catholic Church.²⁹ A Quaker converted to the Baptist faith will fight through thick and thin for immersion. Many Fundamentalists are persons who have broken with the faith of their fathers.

Professor Rauschenbusch was accustomed to boast that he did not offer a course in Baptist history. When I became his successor, I decided to enrich the curriculum by adding a course in Baptist history. I desired to tell the boys that Baptists are not Anabaptists; that they do not go back to the Jordan but developed out of English Separatism and Congregationalism about the beginning of the seventeenth century; that from 1609 to 1641 they did not practice immersion; that Roger Williams was not immersed and also that he soon left the group he joined in 1639; that John Gano did not immerse

²⁹ See the author's "The Catholic-Protestant Mind," pp. 124-143.

George Washington, etc. But a committee waited on me and suggested that about one-seventh of the time devoted to the history of the Baptists and six-sevenths to numerous other denominations would be a better arrangement. Student instinct is often worth while. They had discovered that any scientific survey of the history of Christianity brings the various religious groups into the story in perfectly natural fashion.

The recent survey of theological seminaries in United States and Canada was none too complimentary on the cultural background of our theological students. But ministers of the last generation whose salaries never reached ten hundred dollars per annum succeeded in sending their children to college and university and seminary. The real question here is: How many relatively unpolished persons are being rescued from shortcuts into the ministry by way of Bible Schools and given at least some education. The remedial work of our seminaries is tremendous, as a comparison between the culture of the theological matriculant and graduate abundantly demonstrates.

Moreover, it is still true that some of our finest preachers, men of vision and efficiency, were trained in denominational colleges. That so few university and independent college men of superior ability are being attracted to our seminaries is tragic. The chief trouble lies at the settlement end and not at the recruiting end. It is the economic reason. The graduate of the seminary has devoted nineteen or twenty years of his life to preparation. He is between twenty-six and thirty years old at graduation. He may have a career of one-quarter of a century. He is in competition with Bible school graduates who have had four to ten years training, who can readily pass the examination of ordaining councils and who can live on a lower economic level. As long as the higher type of university student observes the maneuverings of denominational secretaries in the home area and the type of man put in charge of his own church, he will not be attracted in great numbers to the divinity school. Seminaries must not only invite men into the Christian ministry. They must do something about what happens when the course is completed.

Theological seminaries designed to defend somewhat reactionary points of view change their curricula rather rapidly under the pressure of the modern cultural environment. Their courses in Apologetics widely advertise present thinking. So that again and again their students face twentieth century skepticism without being given an ade-

quate apology for the Christian faith. Our era of rising costs, coöperation, and consolidation of theological education has a way of penetrating even into classrooms where the work is still conducted on the basis of the Hebrew and the Greek. Half a decade after a seminary has been founded, it is sometimes offering courses the founders would have proscribed.

In general, the Baptist divinity schools of our day compare favorably with those of the leading Protestant denominations. And their graduates the world over are playing their part well in advancing the claims of the Christian faith.

CONCERNING CULTURE AND THE FUTURE OF RELIGION ¹

HENRY BURKE ROBINS

WHETHER or not his is the happier lot who lives in an age when religion is simply taken for granted need not be debated. Certain it is that religion is not taken for granted in our day. Yet no generation in our Western world has been more concerned that religion in some sort should have a future. Our many questions about religion do not disclose a lack of interest in the theme; what they disclose is, as a matter of fact, only dissatisfaction with the answers officially tendered. But who can forecast the future of religion? One might well wish for qualifications which should justify such a confidence as that of the prophet of Judah:

“Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plane; and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.” ²

Has any contemporary prophet an assurance like that? One may indeed cherish a personal faith in the ultimate triumph of religion, or of Christianity itself; but if he were asked to state his reasons in terms of what he himself could read of the signs of the times, he might well find himself put to it. Nevertheless, even although every reckoning raise more doubts than it lays, we cannot refrain from the query. We are rightly concerned with the future of religion, for in a profound sense it is our own future. This paper, however, can attack but one aspect of the problem.

I

The most casual study of religion makes it clear that every religion is implicated in and conditioned by a contemporary culture. It is clear, moreover, that when marked cultural shifts occur, there are corresponding changes in religion. Now culture is an elusive thing. It is not easy to say in precise terms in what the culture of an epoch or

¹ Principal address at the public opening of the Colgate-Rochester Divinity School, September 21, 1931.

² Isaiah 40:4, 5.

of a particular people consists. Generally speaking, when we use the term, we mean to indicate the stored-up and integrated values which find expression in the lore, the arts, the organized social technique and the beliefs and ideals common to a people or an age. Religion is historically a basic and pervasive element in every distinctive culture. Evidences of the intimacy of the relationship between religion and culture abound on every hand. We cannot hope to understand what is happening to religion in our day if we look at religion only. The fact is, moreover, that we are today in the midst of revolutionary cultural changes, shifts which occur with dramatic swiftness, and are themselves accompanied by subtle inner and even structural alterations which elude our scrutiny until they are all but accomplished.

When Robert E. Hume chose to call his book on the history of religions *The World's Living Religions*, he intimated by the very title of his work that there were also certain dead religions which, in that particular work, he would disregard. Dead religions! But why should any religion ever die? Was it that these religions were enmeshed in decadent cultures and found it impossible to extricate themselves when the shock of cultural revolution came? Doubtless the causes were many, but among them the relation to culture must have loomed large. If one could discover how specific cultures have conditioned particular religions in revolutionary epochs, one would be put into possession of a very significant clue to the probable outcome of current tendencies. Not that history repeats itself; for it never does, never quite—that is the popularizer's fallacy. But when has religion most flourished? How have religions fared when conditioning cultures became decadent? How have religions survived, if indeed they did survive, the shock of cultural revolution or collapse? How do religions which are themselves embedded in outworn cosmologies and rooted in indubitable mythologies survive and adjust to the new conditions, once their un-historical and unscientific roots are laid bare? If we could fund the facts which the history of religions places at our disposal, and could reach valid generalizations upon the basis of these facts, we should go far toward the answer to our query.

When we speak of dead religions, we are apt to forget that the living religions have themselves changed so radically, in almost every instance, that the historian queries whether their founders would recognize them. They, too, have a dead past, but by some circumstance

of great momentum or greater vitality, continuity has been maintained, and a sense of identity. Syncretism is familiar to every student of the history of culture. Whenever conquest or trade brought peoples together, strang blendings and fusions began. And when peoples once for a considerable period thus fused were again separated by the accidents of history, common elements were discoverable in their culture centuries after. The Aryan migrations began in a hazy and forgotten past. But elements of a common culture, a common religion, echo and re-echo through the corridors of their history. Their *Dyaus Pitar* is the *Deus Pater* of the western world. One cannot fail to be impressed with the importance of kings and the political order in the career of the historic religions. How often have the decay and collapse of a religion kept pace with the decay and collapse of empire and the ultimate domination of alien rulers. It was true of Egypt; it was true of Babylon. But there was something more powerful and pervasive than the might of kings and their patronage, viz., the subtle, pervasive, yet compelling influence of the shifting tides of culture. One finds an outstanding instance of the power of cultural change in the religious history of Greece. Out of the more primitive personifications of tribal mythology, the epics created "a universal Hellenic religion;" they outlined the relations of the gods, defined their functions, portrayed their individuality—establishing them in an ideal Olympic state on the heights above the actual Greek state. But Greek religion was not destined to remain at the epic level. Greek thought, operating upon this epic mass, with its involved mythologies, wrought a second great cultural change in the Greek religion, for it attempted to think unity, order, process, law, into this complex cosmic scheme of things. Out of that effort came the religion of the philosopher. On the other hand, out of ancient folk motives, contemporaneously with this second phase, came the development of the mysteries, the religion of the masses—through the worship of Dionysos, Orpheus, Demeter and the rest. The higher religion worked out its evolution at the hands of poet and philosopher. Yet religion in Greece did not live and die by the poet's imagery or the philosopher's argument; it swung its widest orbit among those who were neither poets nor philosophers, but whose hearts were stirred and whose spirits were awed by the fables, sacraments and symbolisms of the mysteries.

You say that the old Greek religion is dead! I do not know but that it has lived these two milleniums in our western world in the

half-disguise of a popular faith not wholly unfamiliar to ourselves. But, for the purposes of the present argument, let it be dead. There are religions quite as old which still live, though they live, mark you, by virtue of their successful adjustments to the cultural shifts incident to their conditioning environment. The dead religions were not missionary religions; they were properly ethnic, not universal. It is true that some conqueror, or some conquering culture, might carry them abroad; they might march with the legions, or creep around the headlands with adventurous trading expeditions; but it did not belong to their very genius to go abroad. Buddhism, Christianity and Islam are the three great missionary religions of history. They have shared many experiences of the sort we have indicated; they have been promulgated by political authority; have ridden in on the flood tide of a cultural movement; but there has always been a certain plus. They have now and again worked their way against heavy odds, without political support or patronage. This has been notably true of Christianity; in a lesser degree of Buddhism, and least of all of Islam.

When Buddhism swung across southern Asia, from the third century B. C. to the seventh century A. D., it was supported by a superior culture, and in its movement to Ceylon, by royal patronage. But it had no such cultural superiority behind it as it came to China. It might not for centuries have won a foothold had it not been for the patronage of a Chinese emperor. Even so, it remained for three centuries an exotic. It won out in the end by becoming indigenous in admitting Chinese to the monastic order, and because it met a very deep religious need of the Chinese people. The Chinese had an immense reverence for the dead, but knew next to nothing about them in that ghostly world whither they had gone; the Buddhists, fortunately for them, knew all about the other world. And yet, but for changes internal to Buddhism itself, this asset would have been lacking. The Founder of Buddhism knew nothing about the other world. Somewhere in the centuries between, the doctrine of a Western Paradise, of a Buddha of heavenly compassion who dwelt there, and the good news of salvation by faith in him had intervened. It is true that Buddhism bore certain elements of Indian culture to China, but its main service was religious; it brought something that neither Confucianism nor Taoism had supplied, something for which the masses of China were eager. Buddhism reached Japan under somewhat dif-

ferent circumstances, after it had been half a millenium domiciled in China. In one sense it was the bearer of Chinese culture, though there were other channels through which, simultaneously with the advent of Buddhism, the Chinese culture of the T'ang flowed into Japan. Shotoku Taishi (A. D. 588 on) became the Asoka, the royal patron, of Japanese Buddhism. Under that patronage, Buddhism was able to absorb the vital features of Shinto, and thus of Japanese culture, and it continued, with that momentum, to hold the center of the stage down to the modern period. But in the last seventy years the culture of Japan has changed completely, and it has shifted, mark you, toward a secular basis. In consequence, Buddhism, as it looks to the future, is faced by a problematic situation, the demand for radical adjustment to the claims of a secularized western culture.

What is happening today to these religions which Hume calls "the world's living religions"? Let us call the roll of the chief of them. Of the religions of China, *Confucianism*, in so far as it was ever a religion—that is, as the old imperial state cultus—is dead as a door-nail; as a culture, it is moribund, for the young intellectuals of China, like Dr. Hu Shih, have declared it only a hindrance to China's modernization, and urge therefore that it be done away with, root and branch. Though the mass-mind of the Chinese is deeply tintured with superstitions roughly Taoist, *Taoism* as a religious influence lingers only in the back country as yet untouched by Western science and education. *Buddhism* even, so far as China goes, and in spite of all that the enlightened efforts of such monks as Tai Hsu and his associates can accomplish, is carrying on a slowly losing fight for life. It is in Japan that Buddhism is most surely and drastically adjusting to the modern world. There it is borrowing leaves from Christianity's notebook, and to such an extent that one authority declares that in the future it will be "a more or less Christianized Buddhism" with which the Christian movement in Japan will have to deal.³ At the same time, Buddhism as presented in the Buddhist universities of Japan is borrowing widely from western science and philosophy. *Hinduism*, like Confucianism, is a blanket term. Hinduism is amorphous and inclusive of much that is not distinctly religious, yet as a religion it defines itself in ideas and practices that are fairly clear. Religiously speaking, it still holds its ground in village India (which, by the way, is the bulk of India); but, says William Paton, of the

³ International Review of Missions, 1928, pp. 14 and 15.

International Council of Missions, "it is ceasing to hold its ground with the boy who goes to high school in the neighboring town or to college in the city." Mr. Paton, interestingly enough, found a movement which calls itself "The Self Respect Movement," confined mainly to the South of India, which, from being merely anti-Brahmin, has developed into a campaign against all religion, as being bound up with social tyranny. Next to Mahatma Gandhi, the most dramatic figure in the present struggle for autonomy in India is Pandit Jawaharlal Nehru, who stands for a radical policy of political independence, and who has a wide following among the younger intellectuals. He is a pronounced secularist, declaring that religion in our day has come to stand for "bigotry and fanaticism, intolerance and narrow-mindedness, selfishness and the negation of many of the qualities which would go to build up a healthy society."⁴ *Judaism*, in its traditional form, is in slow retreat in the old world; everywhere it holds the new generation less securely, Reformed Judaism, in the old world and the new, is the religion of a small but elect company; though it has decided powers of adjustment to a changing world, it has been unable to stem the drift of the young Jewish intellectual toward radical humanism and secularism. *Islam*, particularly in the Near East, fights a losing battle with the secular interests now claiming popular attention; in Africa, as superior to the primitivity of the interior, Islam continues to make headway; in India the Moslem community shows greater power of cultural adjustment under its present leadership, but the acid test has not yet come.

II

In certain moods we like to think of Christianity as a timeless insert into history and thus lifted above the conditions which have affected all other great religious movements. But a little sober reflection serves to disabuse us of any such notion. At the same time, who could have dreamed that this minor Palestinian heresy, as it must have appeared to the first-century Jew, this strange oriental mystery as the urban Roman must have thought it, would conquer the Mediterranean world within four centuries? How account for it? Was it Saul of Tarsus who saved Christianity from the fate of the all-but-forgotten Ebionites? If so, how? Apart from his unique service to the cause in his battle against the Judaizers within the little

⁴ Underwood, *Contemporary Thought in India*, p. 85.

Christian community, it must be observed that Paul, like a mighty spiritual Colossus, bestrode two continents. Nobody could doubt that he was a Hebrew of the Hebrews; yet he was able to talk to a Mars Hill audience in its own tongue, taking his text from the Stoic poet Cleanthes. To change the figure, it was, to be sure, the Jewish Dispersion which built the bridge, but it was Paul the Apostle who dared go clean across and take up his dwelling on the other side. How Christianity became Greek, mastering not only the vernacular but the formative concepts of the Greek world, cannot be rehearsed here. Christianity became all things to all men; it spoke to their condition, in their mother tongue; they understood and answered, whether they were Syrian slaves, or Roman legionaries, or wearers of the yellow robe like Justin Martyr.

Christianity had barely established itself in Rome and habituated itself to the Greek garments of contemporary culture ere the whole political structure of the Empire came toppling to the ground. It was the church that stood, not indeed unshaken, yet on the whole intact amid the ruins of the Empire. It was the church which held aloft, though not undimmed, the torch of learning, through the dark night of mediaeval centuries, while the barbarians made themselves at home in southern and western Europe. Emissaries of the church bore to the peoples of northern and eastern Europe not only the current version of the Christian religion but the forms as well of Graeco-Roman culture. It is highly significant that Christianity lived and spread in the Mediterranean world by virtue of a radical cultural assimilation and that she in turn became the bearer of this newly-acquired culture to the barbarians of the north. Though one does not overlook the part which kings and royal courts played in the wholesale conversion of the peoples of northern and western Europe, on the whole it was the claim of a superior culture which made the appeal of Christianity overwhelming. The church was not alone a schoolmaster to lead Europe to Christ but a tutor in the new civilization. Force of circumstances added to a certain native bent made the church willing in time to be not only priest and schoolmaster but judge and temporal overlord as well. Indeed the church was taken captive in a worse than babylonish captivity by these newly exploited powers. Christianity conquered the western world only itself to be conquered by pagan forms and secular interests. Political, institutional, sacramental, pagan

and secondary Christian interests usurped attention at the very moment when the nominal conquest of Europe was complete.

Even although it is quite commonly assumed that the Reformation put Protestantism back once more upon the basis of simple discipleship to Jesus, it is well to note that those lands which became Protestant never ceased to be dominated by the political, economic and cultural tone and patterns of the time. In succession, it was the ambitions of Protestant princes, the appeal of thrift in a world veering toward bourgeois ideals, the pervasive temper bred by an age of reason, the formative concepts of a new age of science, which gave Protestantism in these epochs its characteristic accent. It made its bow to ecumenical orthodoxy, but the religious interest of that section whose religion was vital centered in the personality of Jesus rather than in the intricacies of the creeds, though, after all, the religious interest was often overshadowed by the new secular interests which emerged from generation to generation: nationalism, colonization, trade; reason, democracy, the rights of man; the practical arts, the industrial order, the new world of science. Personal piety and the new secular interests were kept in the main insulated and apart. Piety remained conventional, connected with a venerable institution, expressed in antique if stately ritual; but the new interests were throbbing with the note of contemporaneity. In the end the influence and spirit of the new age seeped through the dikes of custom and convention and irrigated the whole plot of human interest, with marked effect upon religion itself. It is to be questioned, therefore, whether Saints Peter and Paul would reckon that Christianity which issued from the activities of the Saxon Reformers and the Genevans as quite so naively patterned on the New Testament as it has claimed to be. It had inevitably to change its patterns if it would continue to speak to the hearts of men, not to say to their minds, in successive epochs. Let it be noted, then, that what we recognize as the formal achievement of Christianity in the first Christian centuries, namely its assimilation of Greek culture, has continued to favor an informal but vastly influential assimilative process throughout the history of the Christian movement. The fact is that the assimilation of new elements in western culture is in process at this very hour. There have always been the scholastically-minded, who prefer familiar phrases, and who are willing to live or die for a certain form of words as finality. But, thank Heaven! there have always been some who knew that religion,

while it might die, could not hope to live on such terms. They knew that *semper idem* is a fit inscription only for tombstones.

Cultural changes have brought Christianity into a very difficult situation. While there is always more or less diffused Christianity in every western community, a sort of thing which you cannot tabulate, the church is something tangible and commensurable. The church was once schoolmaster, chief almoner, relief agent, sponsor of hospital and asylum, advisor of the individual in every crisis of his life. The church was once not only the spiritual center of the community but its social center—membership conferred social status; it was the weekly newspaper; it was the lyceum and debating society; it was the meeting-place of young people when the mating impulse was upon them. One by one the church has either surrendered these functions to other agencies or come to share them with other institutions. The public school, the social agencies, the press, organized amusement and recreation and the like have taken away from the church the exclusive control of certain major areas of life. The modern community is organized to furnish a variety of attractions and to meet a variety of needs which the church could never hope to serve adequately. When it comes even to spiritual ministries, the individual church has to compete with magazines, journals, books, and the leading radio preachers; great numbers of people get more help from these than from the sort of sermon they are expected to support in their home churches. Thus the church in the modern world is thrown back upon its own particular specialty. Though it cannot hope permanently to win out as a social club, a public entertainer, a musical center, a psychological clinic, or a community forum, there is no reason why it should surrender the aid of music, friendliness and peculiar ministries which the local community may need. But the church must become reconciled to the new situation. The parson is no longer *the* person in the community; he does exceedingly well to be *a* person in the modern community. Still, it is something of an anomaly that religion, which is as broad as human life itself and has to do with every legitimate human interest, should, in our specializing modern world, have become itself a specialty.

But that is not the whole story. Even with the church confined to its specialty, it will not do to assume that the whole community will accordingly turn to the church for this service. We know all too well that a considerable section of the community is already alienated from

the church, or, if not alienated, is simply indifferent to it. To an amazing degree, the industrial population never darkens its doors. Nor is that the whole story. There is a silent drift of the countryside from the church; family after family, right across the country, through the villages and the farmlands, makes no pretence of any church connection or interest. Furthermore, to an increasing extent, the intellectuals are ignoring the church; for many of them, humanism has become a substitute for religion, for others, humanitarianism. What about all this? It is more than the result of the laboring-class theory of the church as a capitalistic institution; more than the issue of the intellectual's idea that the church is outmoded. The sentiment which would make religion entirely dispensable, the philosophy of secularism, was never so vocal as today. Communist Russia, Renaissance China, radical Indian Nationalism, Proletarian Class Theory, Secularistic Intellectualism—these all propose to get on without religion. Religion, to them, is "the opium of the people," a social anachronism, a barrier to progress, a class institution, an exponent of obscurantism, answering honest inquiry with an appeal to authority, spending its strength in the maintenance of vested interests and the defence of outworn conceptions of the cosmos and of man. Whether we like it or not, millions upon millions of our fellow beings, in the midst of an ill-adjusted and unhappy world, are increasingly under the spell of secularism. Its interpreters tell us that religion is illusion, a compensatory dream in which a baffled humanity whiles away the swift hours between birth and the grave. When once you recognize it as illusion, you indulge in it no longer. You are then, however, a victim of the so-called "modern temper," which is one of sad despair. Even our illusions about our fellow-beings, the great men of our days and other days, are unkindly dispelled by the debunker's high noon. To be sure, there are sober men, besides these cynics and court fools of the modern world, sober, honest, sad-eyed men who find no joy in disillusionment, who speak brave words about duty and "high religion," even although the gods are all dead. It is their word, their attitude, what they say about the religion from which we expect so much, that must give us pause. It is not that we believe their argument so much as that they see nothing in ours, that religion goes on, says its word, does its deed presumably, and that they can live next door quite unmoved by it all.

III

Shall we get on best by paying no attention to what the critics of religion are saying? We have tried that time and again, only in the end to be obliged to take heed. Time is wanting for any extended consideration of what the critics are saying. If what they are saying were a wholly baseless libel on religion, it would no doubt refute itself. The charges which they bring may not be true in the form in which they urge them, but there is truth enough in what they say to humble us.

We may as well recognize a change in the intellectual climate since the World War. I do not say that another war could not be started at the drop of the hat; but I do say that in any such case the old assumptions would be much more sharply called in question by those summoned to fight its battles. For today, no theory of the state is sacrosanct, no economic doctrine, no ideal of the family, no view of human rights, no gradation of society, and, above all, perhaps, no claim of religion. There is a general doubt of panaceas, a more sophisticated demand for reality, a more experimental attitude toward the fundamental relations and institutions of the social order—all of which does not mean, of course, that the Western world has now become balanced, judicial, *ex parte* in its judgments. But much of the old naivete and spontaneity have gone. They have gone out of religion even. One discovers a frequent over-sophistication; sometimes one finds a rather wholesale acceptance of some new and radical generalization: it may be Marxianism—Lenin's version of it; it may be Freudianism, or behaviorism, or secularistic humanism. At the same time, among the more discerning and thoughtful, one is likely to find an acknowledged sense of bafflement right along with strenuous denial of the validity of the traditional answers. Admitting a sense of mystery as they face the ultimate enigma of existence, these thinkers make a virtue of their agnosticism. Serious thinkers of this type may, indeed, take refuge, along with Bertrand Russell, in "a free man's worship," or, with Walter Lippmann, in "high religion," or, with Curtis Reese and others, in a non-theistic humanism; in any case, the moving faith of the old religion is not available for them. The point is that, along with the 50,000,000 in this country who are connected with the churches, there is an intelligentsia, increasingly numerous and influential, whose names are upon no church rolls and who

do not consider the church as having anything serious to offer toward the solution of the real problems of our day, whether in the realm of thought or the field of action. Moreover, *the same spirit penetrates increasing numbers of the church community itself*. The very causes which have brought questioning and perplexity to the detached thousands have brought doubt and misgiving into the church itself. Thousands of its members no longer fully believe the old answers to the perennial questions of the human spirit.

I would not be misunderstood. I do not believe that the case for religion will stand or fall solely or chiefly with the adequacy of the answers which its representatives in a particular age may give to these questions. But it is a serious matter if the church for any reason does not frankly face questions frankly put; and perhaps quite as serious a matter, if, in attempting to be frank, the church creates the impression of intellectual incompetency, appearing less familiar with the world out of which these questions have come than the secularistic intellectual is. Most serious of all, for the influence of the church with the more thoughtful section of the race, would be the impression that, instead of being intellectually honest, thorough in its handling of these issues, scientific if you will, it is perpetually obscurantist in its methods and attitudes, thinking to wave difficulties aside by increased unction and an emphasis upon trite phrases. Now, no doubt, any religion as deeply imbedded in a culture as is Christianity in the culture of the West may go on for generations by its very traditional and institutional momentum. Such may be the case with Confucianism, Hinduism, Buddhism, Islam. Yet, if they die at the top; if they lose their prophets, their scholars, their social dreamers and creators, their day is done.

It is not argued that Christianity should now embrace some current version of science, some particular contemporary philosophy in order to save its soul and guarantee its future. If Christianity is only a survival, a mere tradition, it may well fear the passing of historic verbal forms. But if, as we believe, Christianity is a living community of experience rather than a moribund tradition, it need not fear to become completely contemporaneous; indeed, it must do so to maintain itself in its proper character. The test is one of continuity of spirit rather than of identity of pattern. Christianity has grown up through history, shaped and conditioned by social situations and stimuli of the widest variety, as the other historic religions have. Her Scriptures are

the deposit of age-long community experience and grew up out of the life the religious community, as the scriptures of other religions did. Yet, though not its only spiritual adventure, Christianity, by any fair test, is a chief spiritual adventure of the race. It is clearly an experiment. Nor is it likely ever to lose this experimental character, so long as it keeps close to life. It has been experimental in the forms and institutions which it has elaborated; in the theory of the ministry which various communions have developed; in the field of piety, individual and communal; in the formulation and emphasis of its doctrines; in the attempts which it has made to meet new needs in changing social situations; in the auxiliaries which it has devised. It has been inevitably experimental, every theory of patterns once-for-all delivered to the contrary notwithstanding. Can it now become consciously, avowedly, scientifically experimental, in an age dominated by the experimental temper? Every one of the historic sects has assumed finality. They have gone back to their creeds, to their proof-texts. But none of them has been final. There have been so many finalities from sect to sect as to prove the *reductio ad absurdum* of the whole contention. The only alternative is to recognize that any living movement is bound to the last chapter of its career to continue an experiment.

If now, funding the great experiences of the past for the light which they may cast upon the future, we could face forward; if we could achieve a more vivid sense of the emerging spiritual values of the time in which we live; if we could dare the cross-currents of culture which perplex and confuse many thoughtful minds in our day by a new venture of creative faith, a fresh oblation of Christian love, finding God in the hot confusion of it all rather than in the quiet garden in the cool of some Edenic morning away back yonder; we should be brought near to the unmatched Figure whose name we bear, and to the great human majority whom he loved. What would it be like once again to live by faith and not by formula, as for brief moments in creative epochs of religious history men have done! Our certainty has to do with but few things and they the great essentials. If we are sure of God, and no mere argument ever made anyone sure of him, if we discover in the midst of life's urgency the kind of God whom Jesus made so unforgettably real to the beloved community in the first days, we shall have the basis of all religious assurance. If the God and Father of our Lord Jesus Christ becomes experimentally

the great focal reality, then the cosmic order will bear a spiritual interpretation and personality become the consummating value and the plastic and revealing instrument of a purpose mightier than our own. If we treat human personality as the consummating value of the cosmic order, it will, so far as we dare go, prove to be just that; if we treat men as machines, we may thrust them down from the mark, but time will rebuke us and show our judgment false. Personality is, however, socially conditioned and cannot come to its own except in a righteous social order. But love is the law of life, and a righteous social order cannot be built without it. Love is the greatest thing in the world, for it can reclaim life when the cause seems utterly lost. Love is the greatest thing in the world, and the adventure of Redemptive Love must be consummated. The problem of the modern Christian, who has become so sophisticated about many things, is to keep a simple focal faith and an ardent Christian love. He is free from the letter of every legalism, but bound by the claim of God and his brother to the end of the ages. He is free to interpret by the use of new intellectual categories, but bound, as free, to use the instruments of his freedom for its very maintenance.

On the whole, however, I cannot believe that religion is best vindicated by the syllogism. Religion might maintain its intellectual respectability and yet lose its battle, for the main test of a religion, granting that it has intellectual respectability, is what it does with human life. To my mind, western civilization is a far more devastating critique of Christianity than Harry Elmer Barnes' *Twilight of Christianity*. I do not say that western civilization is in any proper sense Christian, but it has been throughout its development an affair of Christendom. Nor am I damning western civilization; it is too many-sided for that. It has done more to enhance life than any would believe who have not seen how the other half live. Christianity has had a good deal to do with making it as good as it is, but it isn't good enough; and that it is no better is a lasting reproach to the great religion which for so long dominated the West. No civilization is good enough which in any given generation can immolate the flower of its youth upon the altar of Mars, which can precipitate or permit the horror of a World War. No matter who touched the match to the tinder, the whole western world helped to build that vast funeral pyre. Moreover, it believed in that way of settling difficulties between nations. The so-called non-Christian world does not permit us to

forget that this War was Christendom's affair. Christendom, which professed the principles of the lowly Nazarene, had so built its social order that wars were inevitable. Competitive nationalism lay back of that tragedy. Nor was there an adequate conscience on the issue whether differences should be settled by war, differences which in the end turn out to have been mainly political and economic. I stood amid the throng on the bank of the Seine, in front of the French Foreign Office, on the day that the Kellogg Pact outlawing war was signed. That great throng stood there literally for hours bare-headed in the sun; and when the foreign ministers came out and were driven away, it was not Kellogg, nor Briand, nor Macdonald; it was Gustav Stresemann of Germany who received the ovation from the French people. The people do not want war! What will the statesmen of Christendom do about it? Well, they must go a long way back to discover the causes of war, and a long way forward to rectify the evils out of which its horrors spring.

What will the statesmen of Christendom do? This is a competitive world. Nations want special advantage—why should they not? They are merely extending to international relations the principle by which life in the main proceeds within their own borders, the principle of special privilege. Across the broad expanse of Europe, with minor exceptions, aristocracy ruled by an assumed divine right. Men need only be born of a certain blood, and other men abased themselves before them, lifted them on their shoulders, paid them the lion's share of the year's increment, maintained them in fine houses and fine raiment. America, professedly turning her back upon all that, still preserves unearned hereditary rights in great wealth, which is the basis of class difference among us. We believe in special privilege, for we foster it in our socio-economic system. The roots of war lie deeply imbedded in that system—class war, world war! Now it is an impeachment of Christianity if the men in responsible position within our economic system, a large proportion of whom are connected with the Christian church, constantly and consistently oppose all change in the economic *status quo*. Many of them are, without doubt, troubled over the lengthening bread lines and would be prepared to go considerable lengths to improve the future. Yet it is an open question, with prosperity and the full dinner pail come back, whether any considerable proportion of these men would be disturbed by the manifest inequities of the system and would go on to right them.

Yet, not until social control is substituted for sheer competition, and not until the service motive takes precedence of profits, individual or collective, will the rule of Christ be established in our western social order.

We are to be faced by this issue in more drastic form in the years which lie ahead. To touch upon but one aspect of the situation: machine industry increasingly dispenses with men, which does not of course mean that the burden of enforced leisure is equitably distributed. The railways of the United States for example, hauling more freight than for an equal period five years ago, were found this summer to be employing 350,000 fewer men because of the utilization of improved mechanical appliances for freight-handling. Agriculture and industry show the same general tendency as transportation. Now the New York State Dairymen have recently proposed that every seventh cow in the herds be slaughtered, to reduce the milk supply. Shall we also suggest that every seventh laboring man be shot? On the present basis, even with prosperity come back, we shall have both dividends and breadlines. We shall be permanently confronted by that problem for which England devised the dole. God knows that the dole is no solution! My point is just this: in the face of this situation, the church may formulate the subtlest theological refinements, she may indulge in the most elaborate liturgies and the most moving mysticisms, but the masses will never come back to the church until a society which likes to call itself Christian becomes sufficiently disturbed about this problem to provide for its just solution. If neither clergy nor laity take up this cause, the church will become more than ever a social club of the possessing classes; and, because secularism is invading the possessing classes at an alarming rate, will represent a losing if not a lost cause.

I have been arguing for two things: for the winning of an imperative freedom in the intellectual formulation and proclamation of our faith which shall keep its witness perpetually contemporary, and for a certain forthrightness and downrightness in dealing with things as they actually are in our modern world, the world which the great majority of the human family has to face. Who should be insistent social idealists, if not we Christians? Who should be freemen in the great adventure of religion, if not we? But back-parlor idealisms are futile, a mere escape for those who lack the courage of a robust faith. And a freedom which ignores the wisdom already won is an empty

libertarianism. The freedom of a Christian man is not, as some would argue, a freedom to flout the past, to forget Jesus of Nazareth, to condemn the Bible. It is, rather, the freedom of a new attitude toward the past, which sees that no section of it can be erected into an absolute, forever limiting life to its patterns.

IV

Yet, we may well ask, even if contemporary Christianity should take up humanity's claim to a fairer, juster social order; even if we of the church should free ourselves from all the *impedimenta* of our religious heritage and win back the free spirit and attitude of the Founder of our Faith, could Christianity, even then, recover its lost prestige? The question provides food for serious thought.

The whole world faces West, in our time, so to say. Japan, two generations ago, saw the futility of fighting Western culture, and adopted it; China and India and the world at large follow in her wake. Just what will happen to the Oriental cultures, I do not know. Some elements of them, it is to be hoped, will survive and condition the future for us all. Even Russia, though she repudiates our capitalism, is industrializing with remarkable rapidity by the use of a technique in major particulars identical with our own. This general turning to the culture of the West ought, by the analogy of history, to be an advantage to Christianity. Indeed, if Christianity were as fully integral to western culture as Japan for a generation assumed, it would be an advantage. But the question persists whether Christianity has today any such dominance in western culture as is sometimes assumed. The vast institutionalism of Christianity is no decisive indication of her dominance in the modern world; it gives palpable bulk but does not necessarily denote a deeper rootage in the soil of that world. Moreover, preoccupation with the institution may itself defeat the very ends for which it exists. With such preoccupation evidenced all about us, it is quite possible that the spiritual issues of the next generation may not be worked out in the laboratory of the church at all. Not a few in our day would claim that, in the struggle for a more adequate realization of life in its human and cosmic implications, the palm has already passed to certain adventuring groups who are working out the technique by which men shall indeed be members one of another, bearing one another's burdens; to the trained social servants, who go in and out among the mass of human need and suffering with the best

intelligence the age supplies, ministering in behalf of the community; to patient scientists, delving in their laboratories for the common good, and to those thinkers who dare to take the new science at its higher cosmic evaluation; to that great army of skilled and persevering men and women who train our youth in the public schools; to the penetrating and adventuring souls who prepare for us the best in current literature. Organized religion will never again claim all these provinces as specialties of her own, though she is by no means shut out from any of them, if she have the genius to become contemporary and experimental. They all belong to her still, though in a wholly different sense.

What do I mean? Just this: that every one of these movements is perpetually menaced with engulfment by the very issues which it raises, and that every social idealist, every social worker, every experimental scientist, every teacher by profession, every preacher through the press of a better world-to-be, comes, soon or late, to the zero hour. Unless there are within him springs of continuous renewal, the sap of life seeps from his soul into the sands of menacing futility, leaving him discouraged, disillusioned, with his task undone. But there never has been, in the entire sweep of human experience, such a vitalizer as first-hand religion. That is the church's speciality—first-hand religion! If she can bring its vitalizing energies to workers in all these varied provinces of our modern culture, her place is secure. What would happen, think you, if the church should leave off building cathedrals and perfecting organization and broadening her phylacteries, and should turn with all her soul to first-hand religion? What would happen if within the church there should come into vibrant being a great new birth of love, the love that girds and serves? We can still, as of old, hear the Master saying, "Why call ye me 'Lord, Lord,' and do not the things that I say?" We have had plenty of talk about love. We have even organized a cult of admiration about those who have loved and served at great cost. We exhibit the meaning of Christian love to some extent in our individual attitudes. But love is still far too largely a mere diffusive sentiment. If love is to be an effective, redemptive social force, the times in which we live more than ever demand its collective organization and expression. The collective manifestation of love calls for a specific technique as well as a new spirit. It is for organized religion to discover and apply that technique within her own fellowship, so that the unities which we now

attempt to work out by artificial process shall become organic and spiritual. Let us have a great revelation of love as the rule of life within our local churches, within our denominations, right across denominational boundaries, uniting all Christians in one understanding spiritual fellowship. Let us grow up out of the epoch of secondary Christianity into a new age of primary Christianity. The responsibility for a new technique of love within organized religion lies clearly at the door of the Christian churches. Why talk of a world-conquering love unless love conquers us?

But the implementing of love as the law of our corporate life in society at large is also a responsibility of organized religion. To be sure, we are not assuming that the pattern and technique of an ideal social order is to be wrought out in church conventions or by church commissions as such, but insisting rather that the production and stimulation of an adequate social conscience is a perpetual function of organized religion. Suppose, for example, that, instead of employing a mainly theological standard of entrance into the church, we should seek in the man or woman who professes willingness to follow Jesus indications of a new birth of social consciousness, a new purpose to serve human need in its widest sweep, a resolve to commit oneself irrevocably to the establishment of righteousness and peace and human good will in the earth. Suppose we tested the growth of the Christian, growth in grace as it is conventionally termed, by the measure of one's progress in community-mindedness, constructive social participation, Christlikeness in action, rather than by prayers and testimonies in public meetings; suppose, in a word, that we should implement the love about which we so freely speak—do you imagine that a religion which actually achieved such a spiritual revolution in the lives of men would perish from this earth while men of like passions with ourselves are found here? Love may be the greatest thing in the world, as Drummond said; it may be the law of life even, as Kagawa insists; but love must be implemented. The hazard of religion in an age of transition is failure in reality—that it shall prefer to die by old patterns than to live through the discovery of new. Religion is always at the risk of becoming an echo of some bygone glory, and thus a mere anachronism. Organized religion must kindle the spirit and motivate the expression of love in our complex modern world. It must touch the hearts of the best-endowed and most privileged with a passion to build what Jesus called “the Kingdom of God,” an order of righteous-

ness, joy and peace, an order of the common good; it must kindle that spirit in an age so cluttered with the accumulations of its culture that it does not adequately sense the pain and emptiness of life as unnumbered multitudes of our human family are forced to live it. Love, the law of life! Would this generation of professed Christians be willing to bet its life that it is? If so, the future of religion is assured; if not, no echoing of a pious past can convince a doubting generation, which awaits the deed—the Word made flesh!

“In general, we must say that Baptist history began two hundred and fifty years ago. Before that time there were doubtless churches which held to some of the principles of the Baptist faith. But a clear recognition and confession of the great truth that the church is to be composed only of those who give credible evidence of regeneration and who have expressed their faith by baptism in Christ's appointed way is not furnished in modern times by any definite and organized body before the year 1640. About that time the Particular Baptists of London, and shortly afterward the General Baptists of England, began to maintain that baptism belongs solely to believers and also that nothing but immersion is baptism.” A. H. Strong, 1904.

SOCIAL HUMANISM

L. FOSTER WOOD

PROTESTANT Christianity is looking for a way out. Its predicament is a real one, although some religious movements may be in a worse situation than Protestantism. Our little systems have their day. Protestantism reborn may bring great blessing to our times, but the Protestantism of yesterday does not and will not fit the new world situation. I am suggesting social humanism as the note of emphasis which our time needs, for I think that the greatest needs of religion today are set forth in such a title. The reborn Protestantism of today and tomorrow must be profoundly and passionately social if it is to accomplish what the world needs, and it must be humanized in much more complete degree than the old theological Protestantism. Some reasons why we need such a new emphasis will be set forth.

The first is that denominational orthodoxy, which was a mighty force in earlier years has lost its appeal. There was a time when eager-minded advocates with forensic passion defended their own religious systems and were prepared to prove the falsity or inferiority of all others. When we meet such a person now he seems to break upon us like the echo of another age. The movement of the time was brought home to me forcibly in a recent conversation which I had with a very eminent clergyman who a decade ago seemed nearer to the right than the left in the theological line of his denomination in one of our leading cities. With no little surprise I found that he had swung quite free from the orthodoxies, and was a passionate advocate of service to humanity as the only means by which the church can justify itself. He also told me of an experience of embarrassment in going to church with one of his sons in another city, and hearing from the pulpit such nonsense that he felt like hiding his face at the thought that he and the speaker belonged to the same profession. The embarrassment of Christian parents with alert young people in the presence of the presentation of Christianity in antiquated forms of thought is very real and very prevalent. Families in which there is no hope of putting over their religion with their young people in the conventional terms are rather characteristic than exceptional.

I am well aware that an illustration or two do not prove a point, so I will go on to say that denominational orthodoxy is a lost cause

because it was founded and developed on a basis of extreme biblical literalism. This point of view could make itself at home in the world in which Protestantism arose, and could even set the patterns of the intellectual world of the time, but it is almost as much out of touch with the thought of the present as a fossil is out of harmony with living species of animals. The various sects had their doctrinal foundations in their emphases on chosen ideas or selected portions from the Bible. Proof texts were set in order. And since the Bible is rich in diversity it was possible to set up a large number of differing churches and at the same time to have all these churches seem to their founders and members as being uniquely right and true to the Bible.

But biblical scholarship moved to the position that there was no warrant for setting up any one unique system of church organization as divinely ordained in the Bible, and many reverent religious thinkers question whether there is any necessity of going to the past for set patterns in religion any more than in any other great life interest. It is evident that it will become increasingly difficult for sectarian churches to gain a hearing, or even to convince the children in their own families that the basis on which they were set up is valid for the present day.

Another point with reference to the intellectual permanence of Protestant orthodoxy is that intellectual progress since its main points of thought were set forth has been away from, rather than towards or within, the areas of Protestant doctrine. The churches have tried, sometimes with ingenuity and patience to keep their philosophers and their scientists in good standing in the organization, but they have hardly dared to expect that these men would be anything but difficult members intellectually. And those loyal and highly Christian persons who have become eminent in philosophy or science, and have yet maintained the strength of their religious faith, have done so by a reaffirmation of the great fundamental principles of religion while upsetting many particular doctrines and sometimes whole systems which their contemporaries in the church regarded as of the greatest importance. Take, for example, the furore created by Immanuel Kant, who while trying to establish a firmer basis for religious faith, and to disprove materialism, nevertheless got himself held in such scorn by many of the German clergy of his time that the name Immanuel Kant became a favorite one for the dogs of the faithful.

Furthermore when we look within the church we find that the movement of its leaders has been steadily away from the orthodoxies. Nothing beyond the general suspicion in which the colleges and theological seminaries are held among the rank and file of the orthodox is needed to prove my point. Or, if anything more were needed, I would say that most of the leaders who are outstanding in the religious thought of our time seem to feel that their intellectual pilgrimage has been away from the tents of orthodoxy to more spacious camping grounds. I will venture to say that there is many a religious leader who feels that every main step in his intellectual progress has involved the giving up of some hampering viewpoint taken over uncritically in early life from the religious thinking of his group. Here is a paradox: religion gives the young man his inspiration to make the most of his talents, and yet his intellectual growth compels him to give up many viewpoints which the church taught him.

Another reason why it seems to me that the old Protestant orthodoxy has had its day is that a free and direct approach to truth seems to our time to be the only desirable one. In a sense orthodoxy was based on agnosticism, in that there was the assumption that it is impossible for man to come to the knowledge of religious truth without supernatural revelation, so a portion of Hebrew and early Christian literature was erected into a closed system of revelation, within which the mind could be secure and free from error. So dogmatism and doubt lay close to each other. In our day there is a freer approach to all truth, and I think this has been true of every period of intellectual progress. We do not expect to get truth from systems or from orthodoxies but from the free activity of enlightened minds dealing with the data which life affords.

Moreover we feel that all truth is valuable and sacred, whether or not it comes to us with the label of our system or group. Truth shines in its own lustre whether it is set forth by the Protestant, the Catholic, the Jew, the Mohammedan, the Buddhist, the communist, or any of God's human children. There is a great mass of world experience which will yet provide material for a more complete and emancipating system of faith than is practiced by any present group, but this larger truth spills over badly when we try to pour it into the moulds of any present type of orthodoxy. Or, to change the figure to an old and treasured one, the new wine breaks the old wine-skins.

Side by side with the fact that denominational orthodoxy is a lost

cause, I set the fact that the Protestant alliance with capitalism is now proving to have been a tragedy. Historical movements have a way of getting turned aside into unintended channels. The vigorous religious individualism of Protestantism, its simple ethical standards, and especially its super-ethical type of religious salvation helped to emancipate the religious spirit but also by an unfortunate turn helped to set the stage for a race of trampling individualists and ruthless nationalists. Super-ethical salvation made it possible for men to feel that they were Christians when they were not seeking first the kingdom of heaven, were not bearing one another's burdens, were not living in brotherhood, and were not even thinking what it might mean to love one's neighbor as oneself, much less to love one's enemies. It may yet become evident that the artificial character which evangelical salvation took on was quite as detrimental to real religious progress as the other forms of untempered individualism.

I suppose that few of the treacheries of life are bold and bare and intended. Certainly I do not believe that the treachery to religion which has resulted from the Protestant alliance with capitalism and with nationalism was intended or foreseen, but nevertheless this alliance, and the capitalist and nationalist orthodoxies, condoning exploitation and war, and held by great numbers of Christians with religious fervor, now seem to have been a partial surrender of the field of modern life to forces of exploitation and militarism. It has made the love of money respectable in Christianity, and has portioned out God's world in accordance with the law of might, and has made it possible for the church to be used as a tool of the war-makers.

As to the love of money both Jesus and Paul spoke out in most serious terms against it, yet it became a tacit assumption that these early leaders of the faith were wrong at that point, or that they did not mean what they seemed to have said. Thus capitalism with consummate tactical adroitness succeeded in clothing itself with the robes of righteousness of a high ethical movement and moved with a sanctified air across the stage of the world.

In medieval times the lord and the beggar could coexist in the same society without feeling the anomaly of the situation on either side. The lord could even amass religious merit by tossing the beggar a crust or an occasional coin. Hence beggary seems to have been necessary for the spiritual advancement of the more fortunate. In more recent times the rich man has been able to be a happy and contented

Christian, although living in a poor and distress-ridden world, without feeling that his Christianity was at stake. The modern Christian does not throw away much in direct personal alms to beggars, but he gives to the community chest, and so meets in a more effective way the old problem of urgent need and distress. He has not quite seen that the size of community chest demands might be an index of the practical failure of his Christianity, so far as the social system is concerned. Taking our present situation for granted the community chest is necessary and worthy of hearty support. But when even the industrious and the competent are thrown upon the community, or shunning that, are existing in dire need, there is a denial of Christianity in economic life quite comparable to the colossal practical denial of it in war. When in Christendom we have war in our international field and strife and misery in our local communities, both these things take away enormously from the convincing power of our Christianity. Not long ago neither of these points would have been seen. Now the incompatibility of Christianity and war is becoming plain. Soon the destructiveness to Christianity of economic strife and misery will also be apparent. We all deplore the occasional tragedies of strife and bloodshed, but we need to apply our Christianity much more closely to the underlying causes of bad human relations. Not that we can expect to solve the baffling problems of the world merely by good intentions, but that without more of solidarity and brotherhood than we have had they cannot be solved at all.

However we may differ on particular points of theory as to the relation between Christianity and the economic life, it is clear that the period of rapid increase in prosperity and in cleavage between the rich and the poor has also been a period when the masses have become largely alienated from the churches. Theodore Roosevelt made the statement, in his time, that one of the most serious problems was the alienation of the working people from the churches. Rightly or wrongly at that time and since the masses of working people have felt that the Protestant churches were not much interested in their needs, and in extreme circles they have called religion the opiate of the people. Many who would not have put the matter with such antagonism have nevertheless felt that prosperous religious people were more likely to be against them in their struggles than on their side. The industrial masses, and perhaps surprisingly the rural masses also have largely been lost from the church.

There has been also a loss of ethical leadership comparable to the same loss in the Jewish church in the time of Jesus—in both cases unconscious, and perhaps largely undeserved, but nevertheless real. When the church seems to stand for anything less than a thorough-going righteousness it loses prestige, for that is what people think it is for. Failing that, indeed, what is it for? The church may be made up of a high average of good people, and yet if it is not in the straight line of ethical advance it loses moral prestige. The loss of ethical leadership is sufficiently apparent in the loneliness of those leaders who have come out strongly for a more exacting type of justice and brotherliness, and in the reception their message has met in the average church group.

The tendency is to think of the pulpit as a place in which things which meet with popular approval are said, of the church as a place where people go to enjoy the sermon, where the preacher ought never to make people angry as John Wesley used to do. While it is natural that people should wish to enjoy the taste of the spiritual bread which they receive, let us remember that the requirements of health sometimes call for unpleasant remedies, for rigid restrictions in diet, or even for surgery. Moral surgery has largely dropped out from the program of the church. Anaesthetics are administered, but the major operations are not performed. Moreover it is a business age: it is the day of the executive rather than the prophet. It could hardly be otherwise in view of the involvement of the church in carrying an enormous overhead, which means that much attention must be given to the business side, and also that the church must avoid the sore spots in the business mind.

The result of the breakdown of denominational orthodoxy, and of the compromise with capitalism is a state of mild ill-health which might be described as religious neurasthenia. The church does not show the heroic vigor of its early days, and it moves around many of the hardest problems of modern life. One of the ten commandments of ecclesiasticism is, "Don't rock the boat." Another is, "Keep the wheels in motion." The best way for the individual to fit in with such a situation is to conform to that which is current, to agree with that which is agreeable, and never to say anything unwelcome. While a rebel against the complacencies and conformities is just as likely to work out his intellectual, ethical, and spiritual salvation, yet he must

face a certain amount of social and ecclesiastical damnation in this world.

Religion is a mighty power in life, but now the religious world needs some new note to rally its forces. For a long time the trumpet has blown with an uncertain sound, and the ecclesiastical bugler of today finds the most appropriate tune to be, "I can't get 'em up." Sectarian orthodoxy does not rouse, loyalty to the ways that have been long established does not call forth the best energies, and the fear of damnation or the saving of souls for heaven does not receive much attention. Discussion of the theistic problem does not serve well as a basis for a powerful and world-stirring religious movement. Theological humanism dreams of settling the problem of religion by escaping the difficulties of theism. These all do not suffice to rally the best energies of the religious spirit.

The emphasis that is needed is that of social humanism. This is no new thing. Were it not for the fact that there are already two brands of humanism, the literary and the theological, we might simply use the term humanism. But social humanism suggests solidarity, humaneness, and reverence for human values, and these are the things that we need. Social humanism has been at the heart of our religious movement in its best days. With fear departing, it comes on the stage as a great source of religious power. Fear was a great source of power in an earlier day, but now it is virtually gone from the Protestant movement. But enthusiasm for humanity, love of one's neighbor, the joy of comradeship in high endeavor, the desire to take this human race and rebuild it into an ideal civilization and a fellowship of the spirit is the remaining unutilized energy of religion.

For a long time the love of humanity as the source of religious power has been fully recognized in theory, and brotherhood has been a winning slogan, but both these glittering ideals have been pushed aside by such hard facts of life as war, exploitation, conquest, race bitterness, class hatred, rapacity, group conceits, and the love of wealth and power. What if we were to recognize that human beings everywhere are to be thought of as God's available resources for the building of his kingdom, and for the cementing of the ties of his family? What if we were to act on the principle that we are members one of another, that every human being represents great religious values, and that all human welfare interests are the first interests of God? Or, to put it in non-theistic terms, what if we were to recognize that

love, fellowship, co-operation, mutual helpfulness, personal and cultural interstimulation, growth of personality in understanding and sympathy, loving our neighbors as ourselves because we find them or we make them lovable, the cultivation of brotherhood because brotherhood is best, bearing one another's burdens, because that is best both for the strong and for the weak, the uniting of humanity in the pursuit of the common good, the interpretation of religion in terms of human redemption, and of ethics in terms of personal welfare and social justice,—that these things are the living heart of religion? Would we not thereby bring to religion, in its disillusionment, in its badly divided mind, and in its confusion of purpose a new note of power and of unity?

The world desperately needs this note now. With its life darkened by almost incredible disasters,—and with others threatening,—the world's temporal situation is a counterpart of its spiritual one. Our age, filled with memories of horror, and frightened by the spectres of new wars hiding in the dark, its nerve shaken by the distress and rebellion of great masses of our world population, darkened by crime, blinded by selfishness, and paralyzed by uncertainty and fear, is no better off spiritually than it is politically, economically, and socially. While these human circumstances are not necessarily a direct measure of the state of religion, yet it is undeniably true that unless religion has its effect in the realm of human conditions it has no workshop in this human world. The world's life is the laboratory of religion.

The significance of the present situation can hardly be expressed better than it has been put in a message sent forth by the commission on social justice of the Central Conference of American Rabbis, from which we take these words:

“We face a situation now in which babes mourn for a crust of bread, while millions of bushels of grain rot in the granaries, and the fields teem with an overabundance of produce. Children go barefoot and naked because, so we are told, their laboring fathers have made so many shoes, have produced so much clothing that the only answer of sound economics was to stop their means of livelihood. Families of once proud and respected owners of small businesses who have served their communities honestly and well now find themselves in the grip of starvation and ruin because of the same economic maladjustment which continues to pile up misery alongside plenty. Surely no ethical conscience can be satisfied with such a state of affairs. Surely the charge of unright-

eousness and injustice must be laid at the doors of an economic order which tolerates such blindness, such inhumanity. Surely the degradation of charity, bread lines, and soup kitchens, is not a Godly answer to the challenging problem of responsibility for a universe where millions who want to work are forced to starve in the midst of teeming overabundance."

How sound, earnest, and ethical that is in comparison with the flight into unreality and sentimentality with which we often meet such problems. The easy answer that things will be remedied in another life, or that material things do not count, is tantamount to confusing the issue and stultifying thought. Extreme and irresponsible individualism might evade the social problem in a pioneer situation with abundance of natural resources and immediate access of families to those resources. But in a complicated social situation, with millions of families dependent on the smooth functioning of such social machinery as we have, there can be no evading of a serious social responsibility.

If a man fails to meet this responsibility, so far as in him lies, in the spirit of brotherhood, and in the sense that "we are members one of another," "how dwelleth the love of God in him?" Human responsibility is the note that is needed to bring reality back into our modern Christianity. Jesus proclaimed a religion of social humanism in the most impressive terms when he said that inasmuch as one had served humanity he had served the Eternal King. And he did not indicate any other way of serving the Eternal. In this sense the old Protestant doctrine of the immediate relationship of the individual with God may become false and dangerous. Jesus taught his friends, in the Lord's Prayer and elsewhere, to approach God with a feeling of human solidarity, to think in his presence of the common needs and the kingdom of heaven in close proximity. And indeed these things belong close together—common needs, solidarity, the kingdom of God on earth. And as to the immediate access of the soul to God, this means access unmediated and untrammelled, but not access to God put out of relationship with human conditions. Jesus by no means allowed his hearers to think that they could approach God with unconcern for, or forgetfulness of, human relationships. "When thou bringest thy gift to the altar," said the Master, "and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy

gift." Irresponsibility for others, in one's individualism before God, suggests the question of Cain rather than the attitude of the prophets or of Jesus. The absolute independence of the individual is a half truth which was useful once in offsetting another half truth, but it has served its turn, and is now more than in danger of being used as a falsehood.

What we have said amounts even to this that extreme individualism, which has been one of the keynotes of Protestantism, and of recent philosophical thinking, is a false note nevertheless, and one which is sure to aggravate rather than to harmonize the discords of the world. A philosophy of solidarity, a religion of social responsibility, a social system which puts the inventive genius of humanity to the task of using the available material resources of the world in such a way as to advance wisely and effectively the highest and most complete interests of mankind—this is the need of the time. It calls religion away from ornamental futilities and from exercises in sentimentality to its old authentic note, "Thou shalt love thy neighbor as thyself."

The early Christians thought much of the sharing life, and they lived much along that line—not that one would wish to make a point by idealizing early Christianity, but that when religion's appeal is authentic it is social and practical. There may be a religious value in the contemplation of things non-human on this planet, and there is a communion with a something "whose dwelling is the light of setting suns," but religion's main task is back where the people are. It must be social in order to be of any great value as personal. It comes to us as a social product and treasure, it lives within us in the love of our fellows, and its trend across the ages has been away from the magical to the ethical, into that high humaneness of attitude which proclaims the law of religion to be: "Whatsoever ye would that men should do to you, do ye even so to them." "This is the law and the prophets."

Evangelical individualism held an important truth, but developed it along such lines that men came to believe that they could get right with God directly, and that it could be fully accomplished by a transaction in the inner arena. Social humanism holds that the only way to be religiously right is by becoming right with men, and that being right with God is the spiritual accompaniment of being right with men.

It is a false emphasis in religion that leads its adherents to think that the way to serve God is mainly by word and by gesture, and that religious living is made up of church attendance, personal regularity of life, reverence for God, and hope of an eternal and ineffable reward with Him. When to this is added the tacit assumption that men must conduct their business by so-called economic laws, with some respect to the Ten Commandments, but with coldness toward the Golden Rule, the daily life largely loses its religious significance. So long as we think of salvation mainly in such figures as entering into a sheepfold or a walled city and being secure and happy within, rather than as a co-operative enterprise for making life safe and happy everywhere, we are allowing some of the details of Hebrew experience to limit our thought.

Social humanism calls reverent attention to the values that are involved at every turn of the business of life. It does not seek to gain heaven mainly by getting proper entrance papers but by helping to create it. The business man, or the worker in any useful field, who is helping to meet the needs of God's human children, his brothers and sisters in a godly way, is working with God, for God wants the needs of his children met. And since the real seed ground of ethics and of spirituality is in the field of human attitudes and relationships, the religious significance of a life is not found in its occasional activities such as church attendance or talk about heaven, but in the way in which the mass of work is done and the ends toward which it is shaped—in the daily service performed as unto the Divine and as a contribution to the development of the best in the human.

In this view all worthy activity comes into a place where religious radiance may shine upon it and from it. The carpenter building a house is not merely using certain materials in accordance with the principles of his art in order to make a living or a financial profit. Primarily he is seeking first the kingdom of God and his righteousness in the use of God-given material to make a home for some family of God's children. And the beauty and radiance of the home-to-be is reflected back over all that is done to provide it. The farmer does not toil with grinding labor and bitterness merely to make his living expenses and meet the heavy payments of mortgage and taxes, or his rent, but he works together with God to produce food for God's human children, being able confidently to believe, in a just and wise social

system, that his labor will not be in vain in the Lord and in the fellowship of humanity.

If there were a special Christ of agriculture would he not be crucified again when his bushels of grain became almost worthless in massed abundance, while at the same time, and not beyond transportation contacts, others of his children cried in anguish for just that food which was going to waste elsewhere? And if there were a special Christ of building and housing, would he not suffer in the idleness of his workers while material was abundant, workers available and desperately in need of work, and many of his human families so ill-housed as to make the good life virtually impossible for them? Seek first the just and co-operative fellowship of God's human family and all necessary things shall be provided, with less of war, less of waste and crime, and with the laws of humanity taking the place of those barbarian laws which we chant in wretched worship of gods of necessity, which by false precepts make it possible for us to be most unnatural and inhumane, while at the same time thinking that we hold the highest possible religion.

I once knew two dentists, one a religious man but a careless dentist, the other a very good dentist but not outstanding in religion. The excellence of his dentistry was not accorded any religious value in the community, while at the same time the inferiority of the dentistry of the other man was not held to be in any sense detrimental to his religious standing. This sets forth the essence of our old religious superficiality. The daily work and the religious life were in two different worlds. Evangelical individualism tends towards a two-worldly interpretation of life, whether necessarily, in accordance with the law of its nature, or accidentally, at any rate actually, it has made a wrong division between the two worlds.

Social humanism in religion raises all human welfare interests above the line that separates the sacred from the non-sacred. It makes the common a parable and sacrament of the eternal as Jesus did. It finds the highest values interlinked with human experiences. Its field is the world; its good seed is truth unshackled and received without prejudice, its harvest is human betterment in love, fellowship, brotherliness, co-operation, mutual inter-inspiration; linking humanity together that in this holy fellowship God may exist.

Evangelical individualism in its two-worldliness fell into the error of the old cosmology in which heaven and earth were far apart and

essentially different. God was normally in heaven and exceptionally on earth. Social humanism would emphasize oneness in God and in humanity. "The tabernacle of God is with men, and he will dwell with them and be their God."

"Unquestionably the spirit of co-operation among the denominations is bringing them closer together and calling forth significant expressions of good will and even of definite overtures looking toward organic union. Co-operation and unity are becoming recognized principles governing church activity. Of course, some hide-bound partisans of certain doctrines will be obstacles hindering the consummation of that purpose. *The story is told of an elderly Scotsman who, after voting year after year against the union of the kirks, suddenly went over into the union camp. He was twitted with inconsistency. 'No,' he said, 'I'm no' inconsistent. I still believe the union is wrong. I believe it is wicked. But it's the Lord's will.'*" Coors in "The Torch," 1931.

BOOKS OF INTEREST TO MINISTERS

I. Christian Origins

A Life of Jesus. Basil Mathews. New York: Richard R. Smith, Inc., 1931. Pp. xiv+519. \$3.00.

Lives of Jesus continue to appear in almost bewildering profusion. The diverse conclusions reached regarding the Man of Nazareth indicate the difficulty of some of the problems that meet the biographer of Jesus.

The volume here reviewed is a delightfully written work. Aided by an interesting literary style and by geographical, topographical, and social knowledge gained by prolonged visits to Palestine over a period of sixteen years, the author succeeds in presenting a fascinating picture of the environment and activities of Jesus. Real earnestness and enthusiasm dominate the book. It will be read and enjoyed by many of devout mind.

But as a contribution to our knowledge of the Jesus of history the work does not rank highly. In depicting the career of Jesus conventional lines are followed. The four gospels are harmonized and the selective method inevitable in such harmonizations is obvious. The writer is untouched by literary and historical criticism of the gospels and his work manifests those features which characterize *Lives of Jesus* written from the uncritical point of view. There is at times a faltering attempt to rationalize, at least partially, some of the miracles, but on the whole the miracle stories are used without apparent knowledge of the problems they involve. As a picturesque presentation of the familiar career of Jesus, based on the four gospels, the book is interesting; as a guide in answering some of the profoundest questions of gospel study it will not prove of great value.

E. W. P.

The Teachings of Jesus. Harvie Branscomb. Nashville: Cokesbury Press, 1931. Pp. 384. \$2.50.

This book is so constructed as to do little if any damage to the traditional point of view, as the student is gradually introduced to a more historical interpretation of the gospels. The treatment is homiletical rather than critical. Each chapter concludes with a series of topics for further investigation and some selected readings in re-

lated fields. The author's favorite references are Scott, Streeter, Rashdall, Moore, Bundy, and Dickey. Designed as a text-book for college students, it is a perfectly safe volume for use in the adult section of the church school. The originality of Jesus is discovered in his selectivity; his intensification of the Jewish ideal of love and service; his construction of a new ethical and religious ideal out of inherited materials; his emphasis upon the worth of the individual; and his embodiment of the ideal proclaimed.

C. H. M.

II. Christian Progress

Will America Become Catholic. John F. Moore. New York: Harper & Brothers, 1931. Pp. x+252. \$2.00.

In the October number of the *Bulletin*, an article entitled "Is Protestantism Defeated" demonstrated by an appeal to the United States religious census that Roman Catholicism was hardly holding its own in the United States. Unfortunately its author had not seen this study of the same problem before reaching his conclusions, else a more elaborate discussion would have resulted. This investigation examines at length the proposition that the United States is "in process of a gradual but certain conversion to the Roman Catholic Church." It disproves the statement by pointing to the curtailment of Roman Catholic immigration, the disintegrating influence of city life upon the Roman Catholic family, birth control, clerical celibacy, attitude toward intoxicating liquor, failure in propaganda since only some 40,000 conversions are reported each year, race discrimination in that a negligible number of negroes become priests, the surprisingly small number of Roman Catholics in congress, in the civil service, among the governors of states and mayors of cities. Hence the question in the United States "today is not whether America is to be Catholic but whether America, Protestant or Catholic, is to be made Christian." Worried Protestant ministers should be challenged by this dependable summary of the religious situation in the United States to a new optimism. Jonathan may be calm. But Christianity must adopt new methods and promote new points of view if it desires to influence the modern environment in any adequate way.

C. H. M.

John Calvin, The Man and His Ethics. Georgia Harkness. New York: Henry Holt and Company, 1931. Pp. xxiii+259. \$3.00.

As the four hundredth anniversary of the publication of Calvin's *The Institutes of the Christian Religion* approaches, interest is reviving in the great Genevan's system of theology and ethics. This study is a woman's discerning appreciation and criticism of militant Protestantism. It will probably remain unique in this respect. Written in objective fashion, but from a modern and woman's point of view, the investigation is adapted to the needs of preacher and layman alike. It is interesting throughout; only with difficulty does one discover a dry page. Tribute is paid to Calvin's humor, see, for example, pages 97 ff where the author summarizes his remarks upon relics. The modern situation is constantly kept before the reader by allusions to birth control, companionate marriage and the equality of the sexes. If any ministers still think that women do not know all about Paul's and Calvin's views of the relation between husband and wife, this book deserves a second reading. The analysis is so complete as to permit its use as a textbook. The index is well done. Six beautiful illustrations have been included. The volume is in three parts. After a brief but pertinent survey of Calvin's life for background and perspective, his interpretation of man's relation to God is examined. Thereupon over one-half of the book is devoted to Calvin's views on man's relation to man, thus justifying the title—"the man and his ethics." The more recent research into the connection between Calvinism and capitalism receives special attention.

C. H. M.

History of Fundamentalism. Stewart G. Cole. New York: Richard R. Smith, 1931. Pp. 360. \$2.50.

A discussion in perspective of the fundamentalist conflict within Protestantism and its effect upon the modern environment. The area surveyed is the United States. Special attention is bestowed upon the situation within the Baptist, Presbyterian, Disciple, Methodist Episcopal and Protestant Episcopal denominations. To appreciate the past decade in American religious progress, this study is essential. Of extraordinary value is part four, all too brief, where an attempt is made to interpret the total fundamentalist movement. A well selected bibliography of books, pamphlets, magazines, and magazine articles plus a comprehensive index make reference and further study easy.

For a more extensive review, see the *Crozer Quarterly*, July, 1931, pages 429-431.

C. H. M.

Baptists in Burma. Randolph L. Howard. Philadelphia: The Judson Press, 1931. Pp. 168. \$1.00.

It is to be hoped that the Department of Missionary Education will supply a brief manual on each of the ten foreign mission fields of the denomination similar to that which, under its auspices, Dr. Howard affords us in this volume on Burma. Himself for years a missionary in that field, the author writes with the authority of first-hand acquaintance. The ten chapters of the book, beginning the story with Judson, Vonton, Mason, Boardman and other pioneers, bring us, in a series of vividly related incidents illustrative of the unfolding work and its multiplying problems, the dramatic story of this the pioneer mission of American Baptists. The volume supplies a series of questions on each chapter, for class use, and adds a good brief bibliography.

H. B. R.

Communing with the Communists. William B. Lippard. Philadelphia: The Judson Press, 1931. Pp. 153. \$1.50.

Secretary Lippard of the Foreign Mission Society here records impressions of Russia won through a visit to that land of enigma in the summer of 1930. Much of the material embodied in this volume appeared first in *Missions*, *The Baptist*, and *The New York Sun*. The ordinary visitor to Russia might well fail to see what Mr. Lippard has so vividly seen and so well reported. While he realizes that our western capitalistic society is not beyond criticism, he naturally dwells upon the godlessness of the new Russia, and discovers not a few reasons for doubting whether the Soviet Republics can hope ultimately to succeed with their program. The numerous illustrations greatly enhance the value of the book.

H. B. R.

Vanguard of the Caravans. Coe Hayne. Philadelphia: The Judson Press, 1931. Pp. 157. \$1.00.

In his usual vivid fashion, Coe Hayne here presents the life story of John Mason Peck, the most outstanding pioneer of American Baptist Home Missions. Authentic and well-documented as the narrative is, it loses nothing of the movement and fascination of a well-told tale. It is safe to say that few Baptists realize the personal mag-

nitude of John M. Peck or his remarkable service to the denomination; and even a smaller number are aware of his splendid contribution to the social and political fortunes of the great West. More than an incident, an important chapter indeed in his career, was the founding of Rock Spring Seminary—later Shurtleff College. Credit is due the Department of Missionary Education for sponsoring this graphic biography on the eve of the centenary of the Home Mission Society.

H. B. R.

III. Christian Interpretation

Meeting the Challenge of Modern Doubt. James Gordon Gilkey. New York: The MacMillan Company, 1931. Pp. 249. \$2.00.

Beginning with a survey of the religious revolution of today the author takes up, one by one, the central problems such as: The Source of Authority in Religion; the Meaning of Life; Is God Interested in Individuals; Modern Questions about Prayer; Does God Ever Take the Initiative; Rival Conceptions of Jesus; and Can Modern Christianity Transform Character. These issues are discussed with utter sincerity and complete honesty. There is no "beating about the bush" and no special pleading. The elements of modern doubt are expressed candidly and fully, frequently consisting of questions put to the author in the course of his ministry. This gives an added freshness to the book, a freshness which is enhanced by vivid illustrations also drawn from vital experience.

One rises from a reading of this book with a conviction that the essential principles of Christianity have an abiding ministry to our modern life. It is a good book to put in the hands of those who are struggling to maintain their faith in the face of perplexities, and in the hands of those especially who seek to be wise leaders of inquiring youth.

D. J. E.

A Psychological Approach to Theology. Walter Marshall Horton. New York: Harper Brothers, 1931. Pp. xii+279. \$2.50.

Under this caption Professor Horton of Oberlin, following his recent volume on *Theism and the Modern Mood*, presents one of the most vigorous and suggestive works of the current year. He holds that theology, though she may not recover her position of "queen of the sciences," should nevertheless once again become custodian of the general body of human wisdom. Psychology offers theology the most

direct possible approach, since it has to do with the problem of how personality may be unified, energized and directed to worthwhile ends. The discussion falls into three parts. Part I studies the psychological conditions of mental health and finds that religion holds a central place among the agencies making for personal development. Part II turns from religion in general to the Christian religion and finds that Christ occupies a central place among the historic religious resources making for personal development. Part III analyzes religious experience and finds that, so far from resting upon a basis of illusion, that experience finds God as the ultimate source and goal of its development. Horton's discussion of sin, the Living Christ, Christianity and the great non-Christian religions, the grounds of theistic belief and like topics will stimulate the careful reader to do some thinking of his own.

H. B. R.

What Can Students Believe? Elmore McNeill McKee, Editor. New York: Richard R. Smith, Inc., 1931. Pp. 138. \$1.60.

Elmore McNeill McKee, recently chaplain of Yale University, out of his more than three years' experience in that capacity, has selected for publication ten outstanding sermons preached in the Yale Chapel. The names of these university preachers—nine of them in addition to Mr. McKee—whet our expectancy; nor are we disappointed. The preachers represented are: Harry Emerson Fosdick, Ernest Fremont Tittle, Charles Reynolds Brown, Reinhold Niebuhr, Henry Sloane Coffin, James Rowland Angell, George A. Buttrick, Willard L. Sperry, Robert Russell Wicks and Elmore McNeill McKee. While the sermons vary in approach, and in power of appeal as well, one would judge, they are possessed of religious reality, are positive in their emphasis and contemporary in their language, and illustrate at its best the presentation of the claims of the Christian religion to a public all too often more critical than discerning.

H. B. R.

The Golden Book of Faith. Compiled by Thomas Curtis Clark. New York: Richard R. Smith, Inc., 1931. Pp. 273. \$2.00.

Thoughtful Christians, and the ministry in particular, are indebted to Thomas Curtis Clark for the various anthologies which he has compiled and edited, as for his own discerning and inspiring verse. The present anthology draws upon the works of more than two hundred outstanding poets. Here one finds poems on the search for God,

on God in nature; poems of Providence, the nobility and destiny of man, the goodness of life, beauty in nature, the inner life, patience in suffering; poems of strength and courage, of hope and trust, of faith in a new world and of faith in immortality. The verse here presented is memorable and quotable. The volume is a fine contribution to the preacher's furnishing. Complete indices of authors, titles and first lines are supplied.

H. B. R.

Heathen Rage. Gerald Stanley Lee. New York: Richard R. Smith, 1931. Pp. 342. \$2.50.

One is disposed to quarrel with Mr. Lee at the outset. His "heathen," that is, those who pursue evil, display "a splendid and quite taking fury." Zest for life and enthusiasm are characteristic of them. Upon the other hand, the good, those who are concerned with the higher and more spiritual values of life, seem to him to lack force, and are pallid and insipid. One may challenge that contrast and wreck it, I am sure, upon the facts. Again he magnifies the power and achievements of scientists and engineers over against the declining influence and ineffectual efforts, as he see them, of members of the learned professions. He overlooks the fact that physical forces are more tangible than psychic, and that stone and steel are more easily shaped than character. There is something more to be said for the imponderables than he allows. Perhaps it is just as well, however, that the reader should be thus challenged that he may the more seriously attend to the main argument about co-ordination and its application in the life and work of those who seek the best for themselves and their fellows. Here is matter calculated to help us all achieve the answer to Aurora Leigh's prayer:

"God set our feet low and our forehead high
And show us how a man was made to walk."

J. F. V.

World Revolution and Religion. Paul Hutchinson. New York: The Abingdon Press, 1931. Pp. 201. \$2.00.

A vivid outline of recent world changes and a sketching of present forces of upheaval produce in the reader a sense of world malaise of no ordinary sort. Russia, Germany, Italy, Turkey, China, and India and other such boiling points of world unrest are brought close to us in a situation of interdependence, and especially as living problems for world welfare. Four simultaneous and overlapping revolutions

complicate the present situation, the political revolutions, social revolutions, the revolution in the racial situation, and the profound changes in religion which are being brought about. Religion has a world to recapture, while also it has the problem of recapturing its own vital spirit, lest it become a mere adjunct of a passing order. The author has faith in the survival of religion, and even in the possible existence of a new and greater church, but he would see little reason to believe that the Christian church can have any considerable stake in the future unless it shakes itself free from its apathy and from its compromises with the world that is passing and moves into the new time with a radical and Christ-like ethical leadership. L. F. W.

America's Way Out: A Program for Democracy. Norman Thomas. New York: MacMillan, 1931. Pp. 324. \$2.50.

Whether one agrees in detail with the analysis or with the solutions proposed by Norman Thomas or not, it is a stimulating experience to look at our contemporary world with this writer. The title is well chosen: obviously America needs a way out. War and rapacity have combined to pile up almost inconceivable disasters and miseries. Capitalism is on the defensive. While the author does not believe that in economic life, any more than in political, there is some magic framework of things that will serve as a cure-all for modern ills, yet he does believe that the call of the times is for more complete socialization of our economic and civic life, and more of freedom and democracy in our every-day experience. A useful historical outline of recent economic development shows how we got where we are. Following this the author examines the various programs proposed, and outlines his conception of the socialist program as the best way out.

It is a statesmanlike presentation; not a plea of a visionary, or of a bigoted economic sectarian. It is not a case of seeing all good in one's own proposals and all evil in others, but the balanced judgment of a man who is convinced that the way of greater socialization is the way that humanity must take. Picturesque individualism of pioneer days is out of gear with our massed life of to-day. "Laissez faire" is a philosophy of yesterday. Planned production and humanized sharing on the most complete scale provide the possibility for more of common welfare, more of freedom for individuals, and more of world harmony and progress. If such an economic philosophy is dangerous, what about the one that put us where we are?

L. F. W.

Strike. Mary Heaton Vorse. New York: Horace Liveright, 1930. Pp. 376. \$2.00.

The social problem requires a variety of points of approach, and of presentation. In *Strike* a well known novelist presents in clear, courageous, and moving fashion the soul of the workers moving towards a realization of their hopes. Taking the background and many of the elements of the recent textile troubles in the new industrial south the author weaves them into a very revealing story, portraying the inner life of a people, giving a picture of the difficulties and handicaps which they must overcome, their courage in heroic struggles, and their endurance of suffering and discouragement. To one who has recently covered the ground of this new South it seems that the novelist has caught and recreated the color and atmosphere of the life of the southern textile workers. It is a vivid book which presents to the reader a true-to-life picture of a situation which, whatever its industrial aspects, is primarily a human problem. L. F. W.

The Minister and Family Troubles. Elizabeth Anthony Dexter and Robert Cloutman Dexter. New York: Richard R. Smith, 1931. Pp. 97. \$1.25.

Home, Church and Sex. C. M. Roan, M.D. New York: Ives Washburn, 1930. Pp. 325. \$2.00.

Ideal Marriage: Its Psychology and Technique. Th. H. Van de Velde, M.D., Tr. Stella Browne. New York: Covici Friede, 1930. Pp. 323, VIII Plates. \$7.50.

Woman: Her Sex and Love Life. William J. Robinson, M.D. New York: Eugenics Publishing Co., 1931. Pp. 415. \$3.00.

The ministry is working forward from generalizations and sentimentalities with reference to the home to definite service in the field of family adjustment, though we have hardly made more than a beginning in the movement. While it has been well said that the modern confessional is more likely to take place in the physician's office than in the pastor's study, yet there is a service for family living which no other profession is so well prepared to render as the ministry. And it is encouraging to find that the interest of church leaders in this field is distinctly waxing.

In *The Minister and Family Troubles*, we find in brief form the results of studies made under the Department of Social Relations of

the American Unitarian Association. The material consists largely of reports made by various ministers of cases of family troubles which have been brought to them in their parish ministry. At the same time it becomes apparent that some ministers are not approached with reference to the family problems of their people. The cases presented are interesting and no doubt typical, and from the procedure chosen in these cases useful suggestions may be gleaned. The book performs the service of envisaging the problem and plowing a furrow or two towards a more thorough and scientific cultivation of the field.

Home, Church and Sex is a reminder that we are making our way into a new era, or rather out of an old one. In an introductory word the Archbishop of Canterbury, Dr. Cosmo Gordon Lang, says, "I would rather have all the risks that come from free discussion of sex than the greater risks we run by a conspiracy of silence." The author of this work, from a background of long experience as physician and teacher, has addressed himself to the conservative point of view of the mass of church people. The tone is distinctly conciliatory. References to the Bible abound, and even mild statements are presented with the fear that they may offend some religious people. Probably the conversation of Jesus might do the same.

The work is comprehensive, including among other things suggestions as to what parents might say to their children, a good treatment of sex physiology and of motherhood, and also a chapter dealing with venereal diseases. At the close of the book the author sets forth strongly his conviction that the home and the church working together may make a real contribution to the solving of this difficult problem.

In *Ideal Marriage* a famous Dutch gynecologist has given us a courageous and thorough discussion of the science of marriage, from the medical point of view. The book is intended for professional readers, and its sale is restricted to those who have some definite standing in the medical, psychological, or social fields. There is much in it of which the minister may make good use in his profession, for the field of the family and the home is one in which he also ought to be a specialist. There is a useful treatment of the nature of sexual differences, and of the sexual variations of individuals. At the same time the physiological and psychological factors involved in marriage here receive such a frank and thoroughgoing treatment as their importance demands.

Dr. Robinson, already a well-known writer in this field has produced a sort of hand book for women, containing much valuable information and much good advice for mothers and daughters. The style of the book is popular. Such important problems as frigidity, jealousy, and domestic tangles of various sorts are dealt with, along with many other common problems of family life. One feels at certain points that hereditary factors are overweighted, and that psychological elements receive too scant recognition.

L. F. W.

IV. Christian Leadership

A Book of Prayer for Students. New York: Richard R. Smith, Inc. Pp. 200. \$1.25.

This work first published in 1915 has passed through at least four editions and has had a very wide sale. That will surprise no one who examines it with care. My only unfavorable criticism is of the title, "A Book of Prayer for Students." It was prepared primarily for students but its actual usefulness extends to all sorts and conditions of men. Here are orders for both private and public devotion with appropriate scriptures, and prayers gathered from every field of Christian life and experience. In most cases the authors of the prayers are given and they range from Paul to Walter Rauschenbusch, the latter being represented by at least eight. It is quite the richest and most comprehensive devotional manual that I have come upon and well worthy of careful study by every minister.

J. F. V.

The Recovery of Worship. George Walter Fiske. New York: The MacMillan Company, 1931. Pp. 269. \$2.50.

The title of this book is at once suggestive of a tragic loss and a lack of which Protestant Churches are becoming acutely conscious. After the Reformation certain sections of Protestantism, in the effort to eliminate everything that savored of Rome, went to very great extremes. Formal prayers, music, and, in some cases, even reading of the Scriptures were eliminated from the services in the churches. Thus these services devoid of ritual, held in cold, severely plain meeting houses, were stripped bare of almost everything that was calculated to promote the spirit of worship. One by one the elements which had been omitted have been restored and others added, but another tendency peculiar to our own times has crept in and proved almost

equally fatal to worship. I refer to the attempt to jazz up the services in the effort to make them popular. Between the two our non-liturgical churches have signally failed in developing a creative and inspiring worship potent to exalt the spirit of the worshipper and transform his character. The crucial problem of the Protestant churches is that of the recovery of worship.

To this problem Professor Fiske addresses himself and happily in a constructive way. Particularly effective is his discussion of the power of true worship to vitalize religion. The underlying principles of such worship are presented, and various paths along which a congregation may be led into a worshipful mood and into a living sense of God are indicated. Keenly conscious the author is of perils which beset the endeavor to embellish or enrich an order of service. Worship is something more than a mere stirring of the emotions or an aesthetic titillation, and the whole exercise is futile unless some realization of the Divine invades and energizes the soul. The supreme value of the book lies perhaps in just that emphasis, but its helpfulness is admirably reinforced by very definite and practical instruction as to how that end can be achieved.

J. F. V.

Sermon Hearts. William H. Leach. Nashville: Cokesbury Press, Pp. 320. \$2.00.

Here is a volume containing 600 word outlines of 150 sermons. The sermons are selected with delightful impartiality from the works of preachers possessing every shade of opinion and of varying degrees of ability and prominence, and upon a variety of topics. The editor does not express his purpose in giving the gist of these sermons in this attractive form, other than to express the hope that the perusal of the outlines may lead to the reading of the complete sermons. That is a worthy hope to cherish; but what if the outline tempt one to recreate the original without the formality of acknowledgment—whose sermon would it be, and would that particular David be partially encased in Saul's armour? These are questions which inevitably arise whenever good sermons are conveniently abridged and attractively printed.

D. J. E.

The Minister's Week-Day Challenge. Edwin H. Byington. New York: Richard R. Smith, Inc., 1931. Pp. 229. \$2.00.

Here is one of the most sensible and useful books on this part of the minister's work that I have read. Any minister will get enough

suggestions of practical value to make it worthwhile to read it carefully.

The author writes as professor of homiletics and liturgics, but has had a long and varied pastoral experience and evidently learned much from that period of his work as well as from his reading. He writes easily and interestingly.

He begins by giving the arguments for the development of the gifts of organization and administration which the minister may have, and points out how the week-day work, through contacts with people in various capacities, can supplement the pulpit work of the preacher.

The book is arranged in its treatment of topics much in the order of the problems a man would face in coming to a parish. While the author does not break into new areas or make many suggestions that indicate an experimental attitude, his treatment of the ordinary problems, such as surveying the field, finances, training and inspiring youth, getting along with officials, dealing with obstructive personalities, etc., etc., is most sane and helpful. The chapters on "Recognizing Business Relations" and "The Challenge of Danger" are worth the price of the book.

A. W. B.

Child Psychology. John J. B. Morgan. New York: Richard R. Smith, 1931. Pp. 474.

Professor Morgan has again put us in his debt by this excellent book. His earlier books were the outgrowth of unusual success in dealing with children having mental difficulties of many sorts. His child clinic at Evanston, Ill., closely related to his teaching work at Northwestern University, is the kind of thing one could wish possible in every community. Now in this systematic treatment of normal child development, he offers his expert assistance to all who deal with children. His book is one that will be read with interest and profit by teachers, religious educators, and parents.

He writes from the standpoint of the continuous development of the child. There will not be found here the familiar lines of division between one age-level and the next. Rather, he studies the child's growth under such topics as, The Child's Adjustment to His Family, Motor Development, Emotional Development, Motivation, Development of Meanings, Imagination, and so on. He closes, as one would expect, with a chapter on The Integrated Child. But while each chap-

ter deals with one aspect of the developing life, the author never loses sight of the whole child in his total environment.

The bibliographies at the end of each chapter deserve a special word. They are brief but excellently chosen. Titles have not been inserted simply because they bear a recent date, but because they actually are "Collateral Reading."

As a college text, or as a guide to the private student, this book will leap into instant favor. F. O. E.

Education in the Christian Religion. John W. Shackford. Nashville: The Cokesbury Press, 1931. Pp. 200. \$1.50.

Dr. Shackford has long been known in church circles as a fearless and progressive thinker, as well as a profoundly religious man. These characteristics of his personality are evident in this book.

In his first sentence, he tells us that Christian education must be something quite different from "instruction in regard to accepted knowledge and training in predetermined ways of living." "Christian religious education is concerned with the ever-increasing attainment of Christian personality, morally free and self-reliant." (p. 10) "Indeed, religious education is a first-hand grappling with religion itself in the interaction of persons with persons on a religious level." (p. 11)

The author thinks of God, not as working upon life *ab extra*, but as within the world and human nature—the life of our life, the inspiration of every high and holy endeavor, a God who from the very beginning of our lives is concerned to lead us step by step into worthy, worshipful, and serviceable living. But in order that this may actually take place, the child must be brought up in an atmosphere favorable to such growth in grace. And this atmosphere or total environment, consciously created, is what we mean by religious education.

The goal of Christian education is the Christlike individual and the Christlike social order. Christian religious education is an endeavor to help growing persons to become increasingly like Christ. It is also a great adventure with God in producing a social order wherein dwell eth righteousness. It believes that such national and international ideals as prohibition, industrial justice, world brotherhood and so on, are expressions of the will of God, and that in striving for them we are working with God and becoming like God.

This book would be a splendid study book for a young people's group, for teacher-training classes, and for all who want to know or

need to know what Religious Education is and what it seeks to accomplish. It should be in the library of the public school principal as well as of the minister.

F. O. E.

The Essentials of Leadership. Herman Harrell Horne. Nashville: 1931. Pp. 136. \$1.00.

This book takes its title from the first of the ten chapters that constitute it. Notwithstanding the apparent divergence of the topics discussed, as would be natural in a series of papers written at various times and for various occasions, the thread that binds them all together is clear and unmistakable. In the words of the author, "the realities and values of life (are to be found) in the experience of persons who feel themselves not orphans but at home in a purposeful universe." (p. 9)

No better summary of the book could be given than that of the writer: "The leaders we need in human society must first be born, then bred, and finally, in part, self-made; Jesus is our standard in group leadership; the truly great are organs of the Divine thought and purpose; the teacher's vocation is a mission; modern business cannot become a profession until it is ethicised; our American public school system with its million teachers, its twenty-five million pupils, and its annual billion-dollar expenditure, is a great agency for moral and religious education." And religious education needs to be kept thoroughly Christian in order to fulfil its great task of leadership of childhood and youth.

Religious educators, in particular, will do well to ponder the chapter entitled, "Religious Education—Its Dangers and Our Needs." For instance: "The texts in religious education commonly current today might very well be used with a few changes in names by any one of the leading ethnic religions. . . . In no sense do they center in the person and message of Christ." (p. 103) This chapter is followed by a challenging interpretation of the Cross as the focus of our characteristically Christian values.

Years ago, Dr. Adelaide Case pointed out the dangers of worship that is cut off from the historical roots of Christianity. Dr. Horne performs the same service for the entire field of Religious Education.

F. O. E.

These Agitators and Their Idea. Henry M. Chalfant. Nashville: Cokesbury Press, 1931. Pp. 363. \$2.00.

This biographical history of the prohibition "idea" in the United States begins with Benjamin Rush, Physician General of the Revolutionary Army, and ends with "Pussyfoot" Johnson, still living. Fifteen important temperance workers are discussed, some of them well known, all well worth knowing. Twenty or twenty-five pages of interesting, intimate life stories leave the reader feeling personally acquainted with Lyman Beecher, Mary H. Hunt, John B. Gough or Wayne B. Wheeler. This book alongside Moehlman's "When All Drank and Thereafter" gives adequate general information concerning temperance work, education and legislation in this country during a century and a half. These fifteen are people "who have influenced the thought of their own times and all the times that follow." Illustrations taken from this book will enrich many sermons and addresses on prohibition. It will also be useful as a guide for a series of studies with these leaders in this phase of the civic and political life of the nation.

G. B. E.

"The church laid the foundations of international law. The church's theory led up to the conception of the modern State as a power held in trust for the welfare of the nation, superseding the feudal idea of government as a property-right of the ruler. The church first in Europe laid down the modern principle of equality before the law; it protected the poor and the weak against the rich and the powerful." J. H. Wigmore, "A Panorama of the World's Legal Systems," III, p. 956f.

THE SAMUEL COLGATE BAPTIST HISTORICAL COLLECTION

CONRAD HENRY MOEHLMAN

ALMOST one-half century ago Samuel Colgate became interested in preserving the historical records of the Baptist denomination. He therefore established at Colgate University the Samuel Colgate Baptist Historical Collection. This library was designed to cover the entire Baptist area including the Baptist mission fields. When Whitley, the leading British Baptist historian, recently compiled his monumental two volume Baptist bibliography, he lamented his inability "to examine the splendid collection of Baptist materials at Hamilton, New York." "The Inventory of Unpublished Material for American Religious History" by W. H. Allison refers to this library as "one of the most valuable collections of Baptist history." These comments are not out-of-drawing, since the number of books in this depository is rapidly approaching 13,000 and its pamphlets total several tens of thousands. Its rare and precious materials have come from the ends of the earth.

Among its significant items are the following:

1. "The Plea for Infants and Elder People (concerning their Baptism). Printed at Amsterdam by Gyles Thorp, Anno 1620."
2. The original and two later editions of

"The confession of Faith of those Churches which
are commonly (though falsely) called

ANABAPTISTS

Presented to the view of all that fear God to examine
by the touchstone of the Word of Truth;
as likewise for the taking off those aspersions which are
frequently, both in Pulpit and Print, (although
unjustly) cast upon them.
London, 1644"

3. Several editions of the notorious work of Featley

"THE DIPPERS DIPT; or The ANABAPTISTS
DUCK'D and PLUNG'D over HEAD and
EARES at a disputation in Southward,—
containing the famous HISTORY of
the FRANTICK ANABAPTISTS,
their wild preachings and practices in Germany,
by Daniel Featley, D. D., 1651."

4. John Spencer's "Things New and Old," 1658.
5. The Benjamin Keatch hymnal of 1691 and the apology therefor:

"The BREACH REPAIRED in Gods Worship
or the singing of PSALMS, HYMNS, and SPIRITUAL
SONGS proved to be an HOLY ORDINANCE,
by Benjamin Keatch, London, 1700."

6. Various editions of Asplund's Register containing his

DESCRIPTION of a BAPTIST,
and
WHAT MAKES THE DIFFERENT COMMUNIONS.

As this Register is intended to give a proper or full Account of the Baptist denomination on this continent in particular, and in other parts of the world in general, it would be very necessary and satisfactory to the reader perhaps to give a full description of a Baptist, or about those who are numbered in this book, and whereby they are distinguished from all other societies on the earth, which will appear from the following observations:

1st. An experience of God's grace upon their souls, viz. conviction and conversion, is required, which must be verbally delivered before the church, together with a testimony from serious persons, that a reformation in practice has taken place.

2dly. They must have faith in, and submit themselves to the holy ordinance of Baptism.

3dly. The mode must be attended as follows. The person must be dipped or immersed under the water only one time,¹ in the name of the Trinity, as a token, that all the three persons, Father, Son and Holy Ghost are concerned in man's everlasting salvation.

4thly. The element must be observed, viz. water, it would be wrong to dip in liquor, milk, oil, &c.

5thly. The administrator must be a qualified person for that work, viz. 1st. Converted or regenerated. 2dly. He must have faith in the ordinance of Baptism or Immersion. 3dly. He must have been baptized by a qualified minister of our denomination, and in good standing. 4thly. He must be duly ordained by a proper presbytery by laying on of hands. 5thly. He must be a member of an orderly Baptist Church, and 7thly. In good standing, viz. Orthodox in judgment and moral in practice.

¹ The Dunkards or German Baptists are not numbered here, as they dip the person three times in the water, which by us is counted unscriptural.

6thly. The person must be a member of an orderly Baptist Church, and,

7thly. In good standing in the same.

N. B. I don't wish to be understood, that all the Baptists now in the communion or numbered in this book, are received upon this strict plan, yet it is a general rule with the Baptists to comply with it, except in occasional Circumstances, of necessity.

But still, as the Baptists as well as other societies differ in judgment, concerning the doctrines of the gospel, and in the practical part of religion, as well as in discipline of the church, they are therefore unhappily divided in communion—The Baptists may be properly divided into classes, as follows: 1st. The Regular, Calvinists, or particular Baptists. 2dly. The Armenian, Freewill, Separate, or General Baptists.

1st. Of the Regular, Calvinists, or Particular Baptists—they are called Regulars in America, in the southern states, perhaps, because, as they generally were men of more learning, and more orthodox in judgment, so they had more regular rules of discipline and public worship, and not so enthusiastic in their proceedings as the Separates. They are called Calvinists, because they generally hold to the doctrines of John Calvin of Geneva, the great reformer. They are called Particular Baptists, throughout England, because they hold to particular Election and Redemption. Some of these have adopted the Baptists' confession of faith as published in London, 1689, containing 32 articles, in full, without any exceptions—others have excepted several articles in it—and some though they believe the articles to be found in the confession, yet, because it is a human composition have not received it, as binding on them. And though they differ in some things, yet they have not divided the communion.²

2dly. The Armenian, Freewill, Separate, or General Baptists—they are called Armenians, because they generally adhere to the doctrines propagated by James Arminius, professor of Geneva—they are called Freewillers because, they believe, that the will of man is a turning point of their salvation—they are called Separates in the southern states of America, because, they separated from the Presbyterians and

² In the southern states of America, viz., Virginia, North and South Carolina, and Georgia, they have united with the Separates, both in membership and communion.

were separated in their tenets from them,³ they are called General Baptists throughout all England because, they hold in General Redemption or provision, general invitations, and general workings of the Spirit. These are divided into several communions on this continent.

I. Those who hold in general atonement, and perseverance in grace.

II. Those who hold final falling from grace.

III. Those who occasionally will commune with Paedo-baptists, (or unbaptized Christians).

IV. Those who make laying on of Hands upon baptized believers, essential to Communion. Many of these hold falling from grace.

V. Those who hold the seventh day Sabbath essential to Communion. These are rather mixed in sentiments, some Armenians and some Calvinists.⁴

7. Adoniram Judson's autographed copy of *Paradise Lost*.

8. The original journal of Luther Rice, covering the years 1803-1817.

9. A Burmese translation of "Pilgrim's Progress" with the inscription, "Will President Wayland sometimes remember to pray for the translator. Sarah Judson Maulmain, June 29, 1842."

10. The largest number of associational reports from India in this country.

11. A portion of the Angus Collection, London.

12. The extraordinary Burrage Collection of choice books and pamphlets.

³ The Separates first arose in New-England, where some pious ministers and members left the Presbyterian or the standing order, on the account of their formality and superfluity, viz. 1st. Because they did not allow women to exercise their gifts in public. 2dly. because they were too extravagant in their apparel. 3dly. because they did not believe their form of government to be right; but chiefly, 4thly. because they would admit none to the ministry but men of classical education, and, 5thly. because many of their ministers apparently seem to be unconverted. They were then called separate Newlights—some of these were baptized in New-England, and moved to the southern states, and others after their removal, where they retained the name separates, and God abundantly blessed their labours, especially elders Shubal Stern's and Daniel Marshall's.

They were all upon the separate plan, till elders Peter Van Horne and Benjamin Miller from New-Jersey, as delegates from the Philadelphia association made a visit to the southern states, in order to reform the churches, they constituted several upon the regular order, and then the division took place, till they measurably got united in 1785.

⁴ There are a number of Baptists, in various parts of this Continent, who hold in Universal Restoration, especially in Kentucky, where there are few constituted churches, and an association; but as they are not fellowshipped by any other Baptists of any Communion, they are therefore omitted from this Register.

13. The original manuscript of Armitage's "History of the Baptists."

14. The published lives of Baptists throughout the world.

15. File of the reports of national societies, state conventions, associations, individual churches.

16. File of church calendars begun by Dr. W. N. Clarke.

17. Complete reports of interdenominational organizations in whose work the Baptists have participated.

18. Materials for the history of minor Baptist groups, such as the Seventh Day Baptists and the Primitive Baptists.

19. Histories of the Baptist denomination from Thomas Crosby to Shakespeare and Whitley.

20. Originals of Baptist Confessions of Faith and later editions as well.

21. The year books of Baptists in the United States, Canada, England, Scotland, Wales, Ireland, Germany, etc.

22. Files of the various Baptist periodicals published both in the United States and abroad.

23. Baptist Manuals.

24. Catalogues of Baptist colleges and seminaries, including a complete set of the reports of the Crozer Theological Seminary.

25. Histories of individual Baptist churches.

Here then are materials in abundance for him who would explore the Baptist past. Its critical use should greatly increase the number of dependable histories of Baptists. Hamilton has through the foresight of Samuel Colgate become a laboratory for the student of Baptist history and a Mecca for any interested in Baptist antiques.

AS THE FOURTH YEAR BEGINS

PRESIDENT ALBERT W. BEAVEN

THE Colgate-Rochester Divinity School has begun its fourth year under the most auspicious circumstances. Last year our catalogue showed a total enrollment of 104 students. At this present writing the number of students enrolled for this year is 119. This is the third successive year in which we have had a distinct increase in the number enrolled. Colgate University with nine leads this year in the number of matriculants; three come from the University of Richmond, three from the University of Redlands. More and more each year our state universities and non-Baptist colleges are sending representatives to the student body, also.

The exercises of Orientation Week, which began with a social on the evening of the fourteenth of September and continued through that week, found most of the men of the entering class present and a most satisfactory spirit evident on all sides.

The Public Opening was held on the evening of Monday, September the twenty-first, when the principal address was made by Professor Henry B. Robins, Augustus Hopkins Strong Professor of the History and Philosophy of Religion, on the subject, "Concerning Culture and the Future of Religion." The pastors and churches of the city were represented in their greetings to the new students by the Reverend Donald Bruce MacQueen, D.D., of the First Baptist Church, who responded most felicitously. The student body was represented by its president, Mr. Louis Theodore Curtis. Mr. Curtis's address was marked by a mingling of fine humor with honest, earnest thought. Many friends of the Divinity School gathered on this occasion and remained afterward for a social time.

Splendid opportunities are being offered the student body this fall in the series of public lectures. On September twenty-ninth, afternoon and evening, lectures were given by the Honorable J. Stitt Wilson, formerly mayor of Berkeley, California, widely known among the student-bodies and the laboring groups and the unemployed of this country. On October first, Professor Herman LeRoy Fairchild, professor-emeritus of geology, of the University of Rochester, lectured to the student body gathered upon the new campus, upon the geological formation back of our new location. On October fourth, the

remarkable opportunity was given the student body to hear Kagawa of Japan. On Sunday afternoon, he spoke in the Parlor of Alvah Strong Hall, upon the subject, "What My Religion Means to Me." In the evening he spoke at the Lake Avenue Church at a gathering open to the public. We considered ourselves very fortunate in being able to secure Dr. Kagawa at this time. On Tuesday evening, October thirteenth, Dr. John H. Strong, who for many years occupied a chair in the Rochester Theological Seminary and who had just returned from Europe after concluding the climbing of his twenty-ninth mountain, spoke upon "Mountain Climbing and Spiritual Experience." Early in November, Mrs. Helen Barrett Montgomery is to give a series of lectures on "The Preaching Value of Missions," a theme on which she is entirely competent to do a remarkable piece of work.

On Thursday, the twenty-second of October, we laid the cornerstone of the new building on the new campus. The delegates to the New York State Convention, meeting at the Lake Avenue Baptist Church graced the ceremony with their presence. The building program on the new campus is proceeding according to schedule. The dormitory and the president's house are practically completed on the outside. The latter will probably be finished about the first of December. The main building has all of the steel framework in place and is also bricked in. The roads are now being put in more or less final shape. There seems to be no reason to doubt that the entire structure will be ready for use at the expected time, namely, the beginning of the next school year.

During this past summer a new and definite agreement has been entered into between the trustees of the Baptist Education Society of the State of New York and the Triennial Conference of the German Baptists of North America, so that the relationship of the German Department to the parent institution is made clear and permanent.

Members of our alumni body will recall that Alumni Week comes this year immediately after Easter. The most cordial invitation is extended to every member of the alumni body to be here. The lectures upon the Rauschenbusch Foundation are to be delivered on this occasion by the Reverend Dr. Charles Clayton Morrison, editor of "The Christian Century." Those upon the Ayer Foundation are to be delivered by the Reverend John Baillie, Litt.D., D.D., professor of systematic theology at Union Theological Seminary. A third lecturer will be announced later.

THE CEREMONY OF THE

Laying of the Corner Stone

OF

THE COLGATE-ROCHESTER
DIVINITY SCHOOL

AT ROCHESTER, NEW YORK

BY

AMBROSE SWASEY, ENG.D., SC.D., LL.D.

PRESIDENT OF THE BAPTIST EDUCATION SOCIETY
OF THE STATE OF NEW YORK

Assisted by

MR. RUSSELL COLGATE

FIRST VICE-PRESIDENT OF THE BAPTIST EDUCATION SOCIETY

and

MR. WILLIAM BARTON HALE

CHAIRMAN OF THE EXECUTIVE COMMITTEE
OF THE BOARD OF TRUSTEES



AT FOUR O'CLOCK ON

THURSDAY, OCTOBER THE TWENTY-SECOND
NINETEEN HUNDRED AND THIRTY-ONE

Order of Ceremony

THE REVEREND ALBERT WILLIAM BEAVEN, D.D., LL.D.
President of The Colgate-Rochester Divinity School, presiding

HYMN

TUNE—ST. ANNE

Our God, our help in ages past,
 Our hope for years to come,
 Our shelter from the stormy blast,
 And our eternal home;

Under the shadow of thy throne
 Thy saints have dwelt secure;
 Sufficient is Thine arm alone,
 And our defense is sure.

Before the hills in order stood,
 Or earth received her frame,
 From everlasting Thou art God,
 To endless years the same.

A thousand ages in Thy sight
 Are like an evening gone;
 Short as the watch that ends the night
 Before the rising sun.

Time, like an ever-rolling stream,
 Bears all its sons away;
 They fly forgotten, as a dream
 Dies at the opening day.

Our God, our help in ages past,
 Our hope for years to come,
 Be Thou our guard while life shall last,
 And our eternal home.

Isaac Watts.

INVOCATION

THE REVEREND THOMAS WEARING, PH.D.
Dean of The Colgate-Rochester Divinity School

OH GOD, Thou Father of our Lord Jesus Christ and our Father, we beseech Thee to hear our prayer and to make Thy presence felt throughout this service of dedication which we offer Thee today.

Thou hast been the God of our fathers; Thou art our God. They trusted in Thee and Thou hast never failed them. We trust Thee in all the concerns of our life. Do Thou keep our trust firm and unmovable, so that relying on Thy goodness we may prosper in the way of life.

Accept the devotion of our hearts, forgive us our sins, inspire us to walk in the footsteps of our Saviour, prosper the work of Thy Kingdom and this we beg in the name and for the sake of Thine only Son, our Saviour, Jesus Christ. Amen.

Written by HELEN BARRETT MONTGOMERY, LL.D., D.H.L.

READING OF SCRIPTURE

THE REVEREND GLENN BLACKMER EWELL

President of the Baptist Missionary Convention of the State of New York

AND Jacob awaked out of his sleep, and he said, "Surely Jehovah is in this place; and I knew it not. . . . This is none other than the house of God, and this is the gate of heaven." And Jacob rose up early in the morning, and took the stone that he had put under his head and set it up for a pillar. . . . And he called the name of that place Beth-el. . . . And Jacob vowed a vow, saying, "Jehovah will be my God, and this stone, which I have set up for a pillar, shall be God's house." (Genesis 28:16-22)

For through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit. (Ephesians 2:18-22)

What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. For we are God's fellow-workers: ye are God's husbandry, God's building.

According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. (I Corinthians 3:5-11)

ANTHEM

"Bless the Lord, O My Soul"—Ippolitof-Ivanof

STUDENT CHORUS

Bless the Lord, O my soul.
 Blessed art Thou, O Lord,
 Bless the Lord, O my soul.
 Bless the Lord and forget not all His
 benefits:
 Bless the Lord, O my soul, and all
 that is within me bless His Holy
 Name.

He is full of compassion and mercy,
 long-suffering and great in good-
 ness.
 He will not always chide, nor keep
 His wrath forever.
 Bless the Lord, O my soul, and all that
 is within me bless His Holy Name.
 Blessed art Thou, O Lord.

READING OF LIST OF ITEMS TO BE PLACED IN THE CORNER STONE

MR. WILBUR B. SPRAGUE

Chairman of the Building Committee of The Baptist Education Society

PLACING OF THE BOX IN THE CORNER STONE

MR. HALE

LAYING THE CORNER STONE

DR. SWASEY

ASSISTED BY MR. COLGATE

WE lay this Corner Stone of a building to be dedicated to the cause of true religion in the education of Christian leaders. We lay this stone with grateful remembrance of a noble past and with confident hope for the future. May it be to all the symbol of the spiritual foundation on which the School is built for "Except the Lord build the house they labor in vain that build it."

ADDRESS ¹

PRESIDENT BEAVEN

PRAYER

THE REVEREND GEORGE BARTON CUTTEN, PH.D., D.D., LL.D.

President of Colgate University

ALMIGHTY God, Thou who hast chosen to show Thy power through weak men, to reveal Thy wisdom through the foolishness of preaching, to demonstrate Thy love through those whose deeds oftentimes show violence and hatred, to portray the reliability and grandeur of everlasting life through the means of ignominious death;—Thou who employest imperfection to make known Thy perfection, whose rest and peace is disclosed by our restlessness, and who communicates to mortal man the immortality for which he longs—Thou who usest the weak things of this world to confound the mighty, we come together this afternoon to dedicate to Thee these bricks and stones, this sand and gravel to indicate our desire to know more of Thee.

¹ To appear in Dedication Number of The Bulletin.

In days gone by, Oh God, Thou hast honored our desire to learn of Thee, and while we recognize that we have caught but fleeting glimpses of Thy love and beauty and power, we have seen Thee best through Thy servants who have been set apart to learn of Thee and to prepare to be fit expressions of Thy goodness. May these buildings which we now dedicate to Thee be instrumental in Thy hands to make men more sensitive to Thy touch and more conscious of Thy presence among us, and as prophets of Thine may they tell us more of Thee.

Our heavenly Father, as we see behind the gifts which Thou bestowest upon us in such great abundance Thy love and Thy care, so wilt Thou look through the wood and stones of these buildings and recognize our love and gratitude to Thee. In the presence of Thy great sacrifice for us we dare not say that we have sacrificed for Thee, but we look backward through the years and know that in the early days of this institution men and women filled with Thy spirit gave much in order that men might be trained to preach the gospel of Jesus Christ. Inspire us, Oh God of love, with the spirit of our fathers which led to such saintly deeds.

The past is dead and rigid, the future living and plastic; turn our eyes, Oh God, to the possibilities and opportunities of the days to come. Make us to see Thy wisdom shining through our doubt; make us to feel the elation of Thy power permeating our depression, make us to hear Thy command to go forward when we halt and falter. Thou art the living God—fill us with Thy life, Thou art ceaselessly doing—fill us with Thy untiring energy, Thou art the loving God—help us also to love.

We live in a world of sorrow, and yet, Oh God, it is Thy world—may we know joy and gladness; we live in a world of doubt, yet, Oh God, it is Thy world—may we be sure and steadfast. May the young men trained in these halls preach the gospel of joy and peace with no uncertainty, knowing that they are the ambassadors of the King of Kings.

To this end, Oh God, wilt Thou give wisdom and strength and patience and inspiration to the president and teachers and officers of this institution, that all may work together for the advancement of God's peace.

Thus, Oh God, we dedicate these buildings and grounds to Thee; wilt Thou receive and consecrate them to accomplish Thy will.

HYMN

TUNE—DIADEM

All hail the pow'r of Jesus' name!
 Let angels prostrate fall;
 Bring forth the royal diadem,
 And crown Him Lord of all!

Let every kindred, every tribe,
 On this terrestrial ball,
 To Him all majesty ascribe,
 And crown Him Lord of all!

Ye chosen seed of Israel's race,
 Ye ransomed from the fall,
 Hail Him who saves you by His grace,
 And crown Him Lord of all!

Oh, that with yonder sacred throng
 We at His feet may fall,
 Join in the everlasting song,
 And crown Him Lord of all!

Edward Perronet.

THE BENEDICTION

THE REVEREND WALTER CLARK MASON

*Vice-President of the Alumni Association of The Colgate-Rochester
 Divinity School*

GUESTS OF HONOR

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SUPERINTENDENT HERBERT SEELEY WEET

ARTICLES IN THE CORNER STONE

Copy of the terms of agreement between the Baptist Education Society of the State of New York and the New York Baptist Union for Ministerial Education.

Copies of the minutes of the annual meetings of the two societies ratifying the agreement.

Copy of Mr. John D. Rockefeller Jr.'s letter promising money.

Campaign Literature.

Programs of Rochester Baptist Churches.

Eleventh Annual Report of The Baptist Union of Rochester and Monroe County.

The New York Baptist Annual.

The Baptist New Yorker.

- Annual of the Northern Baptist Convention.
The Baptist.
The Watchman-Examiner.
Missions.
Inauguration of President Beaven: program, invitation, report.
Clipping from daily paper showing the dedication of the site.
The Colgate-Rochester Divinity School Bulletin, v. 1, No. 1; v. 3.
General Catalogue, 1930.
Photograph of the Faculty.
Photograph of the Student Body, 1931.
Photograph of the Graduating Class, 1931.
Diadem.
Commencement Program, May, 1931.
Alumni Week Program, 1931.
Student Banquet Program, 1931.
Program of the Ceremony of the Laying of the Corner Stone.
The Bible, and The Centenary Translation of the New Testament.
Rochester daily papers of October 18, 1931.
Coins, postage stamps, etc.
Last Catalogue (1927-1928) of Colgate Theological Seminary.
Last Annual Report (1928) of the former Baptist Education Society of the State of New York.
"The First Fifty Years of Madison University" (1869).
"Historical Discourse—Fiftieth Anniversary of the Rochester Theological Seminary," by President Augustus H. Strong (1900).
Last Catalogue (1927-1928) of Rochester Theological Seminary.
Last Annual Report (1928) of the New York Baptist Union for Ministerial Education.
Engraving and facsimile signature of President George W. Eaton.
Engraving and facsimile signature of President Ezekiel G. Robinson.
Autograph signature of President Augustus H. Strong.
Autographed photograph of Acting-President J. W. A. Stewart.
Autograph signature of President Clarence A. Barbour.
Autographed photograph of President Albert W. Beaven.
Brick from Eaton Hall.
Photograph of the House of the Thirteen.
Copy of terms of agreement between the Baptist Education Society and the Triennial Convention of German Baptist Churches in America.
"Fünfundsiebzig Jahre—Ein geschichtlicher Rückblick," by Professor Albert J. Ramaker.
Rochester Theological Seminary Bulletin—The Seventy-fifth Anniversary volume.

FACULTY ITEMS

President Beaven began the summer with addresses before both the Northern Baptist Convention at Kansas City, Missouri and the Southern Baptist Convention at Birmingham, Alabama. Baccalaureate Sermons and Commencement Addresses took him to Marshall College, Stephens College, and Bluffton College. Assemblies at Ocean Park, Maine, and Mount Sequoyah, Fayetteville, Arkansas and preaching engagements at the Riverside Church and Marble Collegiate Church in New York City; Tremont Temple, Boston; First Reformed Church, Albany, and Sixth United Presbyterian, Pittsburgh made further inroads upon his time. An article entitled, "Is Family Religion Dying Out" from his pen appeared in "The Congregational Magazine."

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Professor Berry's article on "The Hebrew Word *nuah*" appeared recently in the Journal of Biblical Literature. No alumnus can afford to overlook his essay on "Taboo in the Old Testament" in the last number of the "Bulletin."

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Professor Anderson accompanied by his wife is on "sabbatical" leave, visiting numerous mission stations in China and Japan. While in Honolulu, on July 11, he had the unique honor of assisting in the initiation of Frank E. Midkiff, president of The Kamehameha Schools into Eta of New York chapter of the Beta Kappa. He will return for the opening of the Winter Semester.

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Associate Dean Ewell represented the New York State Convention at the dedication of a boulder at Wellsburg, N. Y., commemorating the establishment of the first Baptist church in western New York in 1789. He also spoke in the interest of the State Convention at Ithaca and Warrensburg, managed the Pastors' Conference at Keuka Park and attended the Essex and Champlain associations.

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At Kansas City, Professor Robins was elected to the Board of Managers of the American Baptist Foreign Mission Society for the fifth

term of three years. He delivered two courses of lectures before the Michigan Baptist Pastors' Conference meeting at Kalamazoo and preached before prominent Baptist churches in Rochester, Grand Rapids, Detroit and Kalamazoo, Michigan. Six lectures before the New York State Pastors' Conference at Keuka Park closed a busy August.

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Professor Parsons reviewed some ten books for the American Journal of Religion and preached in the University of Chicago chapel and the Central Presbyterian Church of Rochester. He also lectured during the Summer Quarter in the University of Chicago Divinity School and is for the second year Visiting Professor in New Testament at McMaster University.

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Professor Vichert contributed several reviews of books to "The Baptist," preached at various churches in and about Rochester and in Indiana, represented the seminary at four associations in New York State and one in Pennsylvania, and served as chaplain at the Lake Placid Club, August 17-31.

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Professor Cross on "sabbatical" leave is hard at work upon a rather original interpretation of the book of Job. He preached in Rochester and various New England churches.

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Professor Erb gave a course upon "The Teaching Work of the Church" and ten public lectures upon "The Making of Personality" at the Training School of the Philadelphia Conference of the Methodist Episcopal Church, preached three Sundays at the Genesee Baptist Church of Rochester, and addressed various associations and conferences in the interest of religious education.

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Professor Wearing delivered two extensive courses of lectures at the Connecticut Young People's Assembly at Storrs during July and early in August sought to interest New York youth assembled at Keuka

Park in the "Corinthian Correspondence of Paul." Twenty preaching engagements, five Commencement Addresses, six addresses before associations, and six before the Rhode Island Convention drew heavily upon the vacation period.

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Professor Wood was elected chairman of the section on Social Education in Theological Schools of the Church Conference of Social Work as well as member of its executive committee. He visited centers of recent industrial conflict in the South, preached at various churches in Rochester and vicinity, addressed the Cornell University Summer School for Ministers, and Mars Hill College, North Carolina, and contributed reviews of books to "The Christian Century," "The Baptist" and to the "American Journal of Religion." He also contributed articles on Sociology to several religious journals.

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Professor Evans was easily the long distance traveller of the faculty, attending assemblies in North Dakota, Montana, South Dakota, Keuka Park, New York. He gave commencement addresses at Ottawa University, Kansas, and at the Kansas City Power and Light School and preached in leading Baptist churches in the central West and New York.

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Professor Lehman had the unique experience of touring Virginia and West Virginia cities for a month to promote church choral work, attending the Presbyterian Virginia Synod for a week and addressing associations and conventions upon "Music and Religious Education."

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Professor Trost devoted his summer to the task of becoming familiar with the organization and routine of the Library. Numerous invitations to preach in Rochester pulpits came to him. Mrs. Trost has fully recovered from an operation for appendicitis.